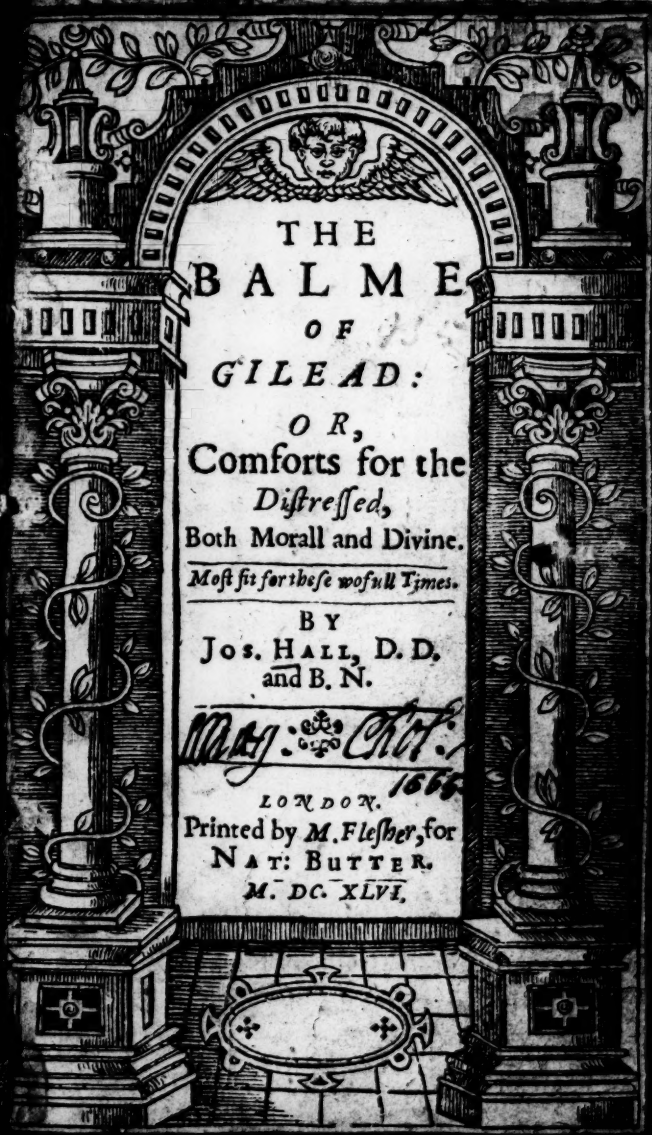

THE BALME OF GILEAD:

OR, Comforts for the Distressed, Both Morall and Divine.

Most fit for these wofull Times.

BY

Jos. Hall, D. D. and B. N.

May. Oct. 1666

LONDON.
Printed by M. Flesher, for
Nat: Butter.
M. DC. XLVI.

242
H14L

To all the distressed Members of Jesus Christ, wheresoever, whose souls are wounded with the present sense of their sinnes, or of their afflictions; or with the fears *of Death and Iudgement*;

242
H146

The Author humbly recommends this Soverain Balme which God hath been pleased to put into his hands for their benefit; earnestly exhorting them to apply it carefully to their severall sores; together with their faithfull prayers to God for a *blessing upon the use thereof*:

Not doubting but (through Gods mercy) they shall finde thereby a sensible ease and comfort to their soules: which shall be helpt on, by the fervent devotions of the unworthiest servant of God and his Church

J. H. B. N.

1020837

THE CONTENTS.

Comforts for the sick Bed. 1

The Preface.

§ 1. *Aggravation of the miserie of sicknesse.* 2

§ 2. 1. *Comfort, from the freedome of the soule.* 4

§ 3. 2. *Comfort, from the Author of sicknesse, and the benefit*

benefit of it. 7
§ 4. 3. *Comfort from the vicissitudes of health.* 12
§ 5. 4. *Sickneſſe better then ſinfull health.* 14
§ 6. 5. *Comfort from the greater ſufferings of holyer men, and the reſolutions of Heathens.* 17
§ 7. 6. *Our ſufferings farre below our deſervings.* 24
§ 8. 7. *Comfort from the benefit of the exerciſe of our patience.* 27
§ 9. 8. *The neceſsity of our expectation of ſickneſſe.* 29
§ 10. 9. *Comfort from Gods moſt tender regard to us in*

in ſickneſſe. 31
§ 11. 10. *Comfort, from the comfortable end of our ſuffering.* 34
§ 12. 11. *Comfort, from the favour of a peaceable paſſage out of the world.* 36

Comforts for the ſick ſoule. 39

§ 1. *The happineſſe of a deep ſorrow for ſin.* 39
§ 2. *Comfort from the well-grounded declaration of pardon.* 41
§ 3. *Aggravation of the grie-*

vous condition of the patient, and the remedies from mercy applied. 43
§ 4. Complaint of unrepentance and unbeliefe satisfied. 47
§ 5. Complaint of a misgrounded sorrow satisfied. 49
§ 6. Complaint of the insufficient measure of sorrow for sin, answered. 52
§ 7. Complaint of the want of faith, satisfied. 57
§ 8. Complaint of the weakneſſe of faith, satisfied. 63
§ 9. Complaint of inconſtanſtancy, and deſertions, answered. 66
§ 10. Com-

§ 10. *Complaint of unregeneration, and deadneſſe in ſin ſatisfied.* 72

§ 11. *Complaint of the inſenſibleneſſe of the time and meanes of converſion, anſwered.* 81

§ 12. *Complaint of irreſolution, and uncertainty in matter of our election, anſwered.* 87

Comforts againſt Tentations. 101

§ 1. *Chriſt himſelfe aſſaulted. Our triall is for our*

our good. 101
§ 2. *The powerfull assistance of Gods Spirit; and the example of* S. Paul. 106
§ 3. *The restraint of our spirituall enemies, and the infinite power of God overmatching them.* 109
§ 4. *The advantage made to us by our Temptations and foiles.* 113
§ 5. *Complaint of relapses into sinne, with the remedy of it.* 118

Comforts

Comforts againſt weakneſſe of Grace. 125

§ 1. *Comfort from the common condition of all Saints.* 125

§ 2. *Comfort from the improvement of weak graces; and the free diſtribution of the Almighty.* 128

§ 3. *Comfort from Gods acceptation of the truth of grace, not the quantity.* 131

§ 4. *Comfort from the variety of Gods gifts; and the ages and ſtatures of*

Grace. 132
§ 5. *Comfort from the safety of our condition even in leasurely progresses in Grace.* 134
§ 6. *Comfort from our good desires and endevours.* 136
§ 7. *Comfort from the happinesse of an humble poverty in spirit.* 137
§ 8. *An incitement to so much the more caution, and faster adherence to God.* 139

Comforts

Comforts againſt Infamy and Diſgrace. 142

§ 1. *Comfort from the like ſuffering of the holieſt men, yea, of Chriſt himſelfe.* 142

§ 2. *Comfort of our recourſe to God.* 145

§ 3. *Comfort from the clearneſſe of our conſcience.* 147

§ 4. *From the improvement of our reaſon.* 148

§ 5. *From the cauſe of our ſuffering.* 149

§ 6. *From our envied vertue.* 150

§ 7. *From others sleighting of just reproaches.* 153
§ 8. *From the narrow bounds of infamy.* 154
§ 9. *From the short life of sclander.* 155

Comforts against publick calamities. 157

§ 1. *Comfort from the inevitable necessity of changes.* 157
§ 2. *From the sense and sympathie of common evills.* 159

From

§ 3. *From the ſure protection of the Almighty.* 161

§ 4. *From the juſtice of Gods proceedings.* 165

§ 5. *The remedy, our particular repentance.* 167

§ 6. *The unſpeakable miſeries of a Civill Warre.* 168

§ 7. *The wofull miſeries of Peſtilence, allaid by conſideration of the hand that inflicts it.* 173

Comforts againſt the loſſe of friends. 180

§ 1. *The true value of a friend; and the fault of over-prizing him.* 180

§ 2. *The true ground of an undefeiſible enjoying our friends.* 183

§ 3. *The rarity and triall of true friends.* 185

§ 4. *It is but a parting, not a loſſe.* 187

§ 5. *The loſſe of a vertuous wife mitigated.* 189

§ 6. *The mitigation of the loſſe*

losse of a deare and hopefull sonne. 190

Comforts against poverty and losse of our estate. 193

§ 1. *Comfort from the fickle nature of these earthly goods.* 193

§ 2. *They are not ours, but lent us.* 196

§ 3. *The estimation of our riches is in the minde.* 198

§ 4. *It may be good for us to be held short.* 200

§ 5. *The danger of abun-*

dance. 201
§ 6. *The cares that attend wealth.* 202
§ 7. *The imperiousnesse of ill used wealth.* 203
§ 8. *Consideration of the causes and meanes of impoverishing us.* 204
§ 9. *Examples of those who have affected poverty.* 207

Comforts against imprisonment. 209

§ 1. *Comfort from the nature and power of true liber-*

liberty. 209
§ 2. *The ſad objects of a free beholders eye.* 211
§ 3. *Comfort from the inviſible company that cannot be kept from us.* 213
§ 4. *Comfort from the inward diſpoſition of the Priſoner.* 215
§ 5. *The willing choice of retiredneſſe in ſome perſons.* 217
§ 6. *Comfort from the cauſes of impriſonment.* 218
§ 7. *Comfort from the good effects of retiredneſſe.* 222
§ 8. *The ſoules impriſonment in the body.* 222

Comforts againſt baniſh-
ment. 224

§ 1. *Comfort from the uni-verſality of a wiſe mans Country.* 224
§ 2. *From the benefit of ſelf-converſation.* 227
§ 3. *From the examples of thoſe holy ones that have abandoned ſociety.* 228
§ 4. *From the advantage that hath been made of re-moving.* 231
§ 5. *From the right we have*

in

in any Country, and in God. 233
§ 6. *From the practise of voluntary Travell.* 235
§ 7. *All are Pilgrims.* 234

Comforts against the losse of our senses, of seeing, and hearing. 236

§ 1. *Comfort from the two inward lights of reason and faith.* 236
§ 2. *The supply of better eyes.* 239
§ 3. *Comfort from the better object of inward sight.* ibid.

The

§ 4. *The ill offices done by the eyes.* 241
§ 5. *The freedome from temptations by the eye, and freedome from many sorrowes.* 243
§ 6. *The chearfulneſſe of ſome blinde men.* 247
§ 7. *The ſupply which God gives in other faculties.* 248
§ 8. *The benefit of the eyes which once we had.* 252
§ 9. *The ſupply of one ſenſe by another.* 255
§ 10. *The better condition of the inward eare.* 258

The

§ 11. *The griefe that ariſes from hearing evill things.* 260

Comforts againſt barrenneſſe. 261

§ 1. *The bleſſing of fruitfulneſſe ſeaſoned with ſorrows.* 261

§ 2. *The paines of childbearing.* 263

§ 3. *The miſery of ill diſpoſed and undutifull children.* 265

§ 4. *The cares of Parents for their children.* 267

§ 5. *The great griefe in the losse of children.* 273

Comforts againſt want of ſleep. 276

§ 1. *The miſerie of the want of reſt; with the beſt rememedy.* 276

§ 2. *The favour of freedome from pain.* 280

§ 3. *The great favour of health without ſleep.* 281

§ 4. *Sleep is but a ſymptome of mortality.* 284

§ 5. *No uſe of ſleep whither we are going.* 286

Comforts againſt the inconveniences of old age. 287

§ 1. *The illimitation of age, and the miſeries attending it.* 287

§ 2. *Old age is a bleſsing.* 292

§ 3. *The advantages of old age.* 1. *Fearleſneſſe.* 295

§ 4. *The next advantage of old age, Freedome from impetuous paſſions of luſt.* 298

§ 5. *The third advantage;* Experi-

Experimentall knowledge. 301

§ 6. *Age in ſome perſons vigorous, and well affected.* 306

§ 7. *The fourth advantage of age; near approach to our end.* 308

Comforts againſt the feares and paines of death. 311

§. 1. *The feare of death naturall.* 311

§ 2. *Remedy of feare, acquain-*

quaintance with death. 313

§ 3. *The miſ-apprehenſion of death injurious.* 315

§ 4. *Comfort from the common condition of men.* 318

§ 5. *Death not feared by ſome.* 320

§ 6. *Our deaths-day better then our birth-day.* 322

§ 7. *The ſting of death pull'd out.*

out. 323

§ 8. Death but a parting to meet againe. 324

§ 9. Death but a sleepe. 326

§ 10. Death sweetned to us by Christ. 330

§ 11. The painfulnesse of Christs death. 332

§ 12. The vanity and miseries of life. 334

§ 13. Examples of the courageous

rageous resolutions of others. 338

§ 14. *The happy advantages of death.* 341

Comforts against the terrours of Judgement. 347

§ 1. *Aggravations of the fearfulnesse of the last Iudgement.* 347

§ 2. *Comfort from the condition*

dition of the elect. 350

§ 3. *Awe more fit for thoughts of judgement, then terrour.* 354

§ 4. *In that great and terrible day, our Advocate is our Iudge.* 356

§ 5. *Frequent meditation, and due preparation, the true remedy of feare.* 361

Comforts

Comforts againſt the feares of ſpirituall enemies. 364

§ 1. *The great power of evill ſpirits, and their reſtraint.* 364

§ 2. *The feare of the number of evill ſpirits, and the remedie of it.* 368

§ 3. *The malice of the evill ſpirits, and our feares thereof remedied.* 373

§ 4. *The great ſubtlety of evill*

evill ſpirits, and the remedy of the feare thereof. 376

The Univerſall Receit for all Maladies. 385

I Have perused this excellent Treatise, intitled *The Balme of* GILEAD, containing in it many singular medicines, and soverain Salves, compounded and made up with so many sweet and spirituall ingredients of holy and heavenly consolations, as may be sufficient and effectuall, being rightly applied, to cure and heal all sicknesses and sores of body and mind, caused by the fearfull apprehension of imminent dangers, or the sense of present evils; unto which I subscribe my *probatum est*, and doe allow it to be Printed and published.

JOHN DOWNAME.

THE COMFORTER.

Comforts for the ſick Bed.

WHat ſhould we doe in this vale of teares, but bemoan each others miſeries? Every man hath his load, and well is he whoſe burden is ſo eaſie that he may help his neighbours. Heare me, my ſonne; my age hath waded through a world of ſorrowes; The Angel that hath hitherto redeemed my ſoule from all evill,

The Preface.

Gen. 48. 16

evill, and hath led me within few paces of the shore, offers to lend thee his hand, to guide thee in this dangerous foard; wherein every error is death; Let us follow him with an humble confidence, and bee safe in the view, and pity of the wofull miscarriages of others.

§ 1. *Aggravation of the misery of sicknesse.*

Thou art now cast upon the bed of sickneſſe; [a] roaring out all the day long for the extreamity of thy pain, measuring the slow houres, not by minutes, but by groanes; Thy soule is weary of thy life, through the intolerable anguish of thy spirit; Of all earthly afflictions this is the soareſt. *Job* himselfe, after the sudden and astonishing newes of the losse of his goods, and children

[a] Psa. 32. 3. Job 10. 1. Job 7. 11. Job 1. 21.

children, could yet beare up, and bleſſe the God that gives and takes; but when his body was tormented, and was made one boyle, now his patience is retched ſo farre as to curſe (not his God, but) his Nativity. The great King queſtioning with his Cupbearer *Nehemiah*, can ſay, Why is thy countenance ſad, ſeeing thou art not ſick? as implying, that the ſick man of all other hath juſt cauſe to be dejected; worldly croſſes are aloofe off from us; ſickneſſe is in our boſome; thoſe touch ours onely, theſe our ſelves; here, the whole man ſuffers; what could the body feele without the ſoule, that animates it? how can the ſoule (which makes the body

Job 3. 3.

Neh. 2. 2.

ſenſible) chooſe, but be moſt affected with that paine, whereof it gives ſenſe to the body? Both partners have enough to doe to encounter ſo fierce an enemy: The ſharper aſſault requires the more powerfull reſiſtance: Recollect thy ſelfe, my ſonne, and call up all the powers of thy ſoule, to grapple with ſo violent an enemy.

§ 2. *1 Comfort, from the freedome of the ſoule.*

Thy body is by a ſore diſeaſe confined to thy bed. I ſhould be ſorry to ſay, thou thy ſelfe wert ſo: Thy ſoule (which is thy ſelfe) is, I hope, elſewhere; That, however it is content to take a ſhare in thy ſufferings, ſoares above to the heaven of heavens; and is proſtrate before the throne of grace, ſuing for mercy and forgive-

forgiven [illegible]; beholding the face of thy glorious Mediator, interceding for thee: wo were to us, if our ſoules were coffin'd up in our boſomes, ſo as they could not ſtirre abroad, nor goe any further then they are carried; like ſome ſnaile, or tortoiſe, that cannot move out of the ſhell; Bleſſed be God, he hath given us active ſpirits, that can beſtirre themſelves, whiles our bodies lie ſtill; that can be ſo quicke and nimble in their motions, as that they can paſſe from earth to heaven, ere our bodies can turn to the other ſide: and how much ſhall wee be wanting to our ſelves, if we doe not make uſe of this ſpirituall agilitie; ſending up theſe ſpirits of

ours, from this [redacted] clay of our bodies, to thoſe regions of bleſſedneſſe; that they may thence fetch comfort, to alleviate the ſorrows of their heavy partners? Thus doe thou my ſonne, imploy thy better part; no paines of the worſe can make thee miſerable; That ſpirituall part of thine ſhall ere long be in bliſſe, whiles this earthen peece ſhall lie rotting in the grave: Why ſhouldſt thou not, even now before thy ſeparation, improve all the powers of it, to thy preſent advantage? Let that ſtill behold the face of thy God in glory, whiles thy bodily eye look upon thoſe friends at thy bed ſide, which may pity, but cannot help thee.

Thou

Thou art pained with ſickneſſe: Conſider ſeriouſly whence it is that thou thus ſmarteſt; *Affliction commeth not out of the duſt*; couldſt thou but heare the voyce of thy diſeaſe, as well as thou feeleſt the ſtroke of it; it ſaith loud enough, *Am I come up hither without the Lord to torment thee? The Lord hath ſaid to me, Goe up againſt this* man, *and* afflict *him.* Couldſt thou ſee the hand that ſmites thee, thou couldſt not but kiſſe it; Why man, it is thy good God, the Father of all mercies, that laies theſe ſtripes upon thee; Hee that made thee, he that bought thee at ſo deare a rate as his owne blood, it is he that chaſtiſeth thee; and canſt thou think he

§ 3. *2 Comfort, from the author of ſickneſſe, and the benefit of it.*

Iob 5. 6.

2 Kings 18. 25.

would whip thee but for thy good? Thou art a Father of children, and art acquainted with thine owne bowels; Didst thou ever take the rod into thy hand, out of a pleasure that thou tookest in smiting that flesh which is derived from thine owne loynes? was it any ease to thee to make thy child smart, and bleed? Didst thou not suffer more then thou inflictedst? Couldst thou not rather have been content to have redeemed those his stripes with thine own? Yet thou saweſt good reason to lay on, and not to spare for his loud crying, and many teares; and canst say, thou hadst not loved him, if thou hadst not been so kindly severe:

Pro. 19. 18.

vere: And if we that are evil, know how to give loving and beneficiall correction unto our children, how much more ſhall our Father which is in heaven know how to beat us to our advantage? ſo as we may ſing under the rod, with the bleſſed Pſalmiſt; *I know O Lord that thy judgements are right, and that of very faithfulneſſe thou haſt afflicted me.* Pſ. 119. 75.

Might the child be made arbiter of his owne chaſtiſement, doe we think he would award himſelf ſo much as one laſh? yet the wiſer parent knowes he ſhall wrong him, if he doe not inflict more; as having learned of wiſe *Solomon*; *Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell*; Love hath his Pr. 23. 14.

ſtroaks, ſaith *Ambroſe*, which are ſo much the ſweeter, by how much they are the harder ſet on: Doſt thou not remember the meſſage that the two ſiſters ſent to our Saviour; *Lord, behold, he whom thou loveſt is ſick.* Were it ſo that pain, or ſickneſſe, or any other the executioners of divine juſtice ſhould be let looſe upon thee, to tyrannize over thee at pleaſure, on purpoſe to render thee perfectly miſerable; there were juſt reaſon for thy utter diſheartning; now they are ſtinted, and goe under commiſſion; neither can they be allowed to have any other limits then thy own advantage: Tel me, whether hadſt thou rather be good or be healthfull: I know thou wouldſt

John 11.3.

wouldſt be both, and thinkſt thou maiſt well be ſo. Who is ſo little in his owne favour as to imagine he can be the worſe for faring well? But he that made thee looks farther into thee then thine own eyes can doe; he ſees thy vigour is turning wanton; and that if thy body be not ſick, thy ſoul will: if he therefore finde it fit to take downe thy worſe part a little, for the preventing of a mortall danger to the better, what cauſe haſt thou to complaine, yea, rather not to be thankfull? When thou haſt felt thy body in a diſtemper of fulneſſe, thou haſt gone to Sea on purpoſe to make thy ſelf ſick; yet thou kneweſt that turning of thy head and ſtomach would be more

more painful to thee then thy former indiſpoſition; why ſhould not thine al-wiſe Creator take liberty to cure thee with an afflictious remedy?

§ 4. 3 *Comfort, from the viciſſitudes of health.* Iob 2. 10.

Thou art now ſick: Wert thou not before a long time healthfull? Canſt thou not be content to take thy turns? If thou hadſt had more daies of health then houres of ſickneſſe, how canſt thou think thou hadſt cauſe to repine? Had the divine Wiſdome thought fit to mitigate thy many daies paine, with the eaſe of one houre, it had been well worthy of thy thanks; but now that it hath beforehand requited thy few painfull houres, with yeares of perfect health, how unthankfully doſt thou grudge at the con-

condition? It was a foule miſtake, if thou didſt not from all earthly things expect a viciſſitude; they cannot have their beeing without a change; As well may day be without a ſucceſſion of night, and life without death, as a mortall body without fits of diſtemper; and how much better are theſe momentany changes, then that laſt change of a miſery unchangeable? It was a wofull word that Father *Abraham* ſaid to the damned glutton; *Son, remember that thou in thy life time receivedſt thy good things, and Lazarus evill things; but now he is comforted, and thou art tormented:* Oh happy ſtripes wherewith we are here chaſtened of the Lord, that

Luk. 16. 25

1 Cor. 11. 32.

that *we may not be condemned with the world*! Oh welcome feavers that may quit my ſoule from everlaſting burnings!

§ 5. *Comfort; ſickneſſe better then ſinfull health.*

Brom. Sum. V. Infirmitas.

Thou complaineſt of ſickneſſe; I have known thoſe that have beſtowed teares upon their too much health, ſadly bemoaning the fear and danger of Gods diſfavour for that they ailed nothing; and our *Bromiard* tels us of a devout man in his time, that bewailed his continued welfare as no ſmall affliction; whom ſoon after God fitted with pain enough: The poor man joyed in the change, and held his ſickneſſe a mercy; neither indeed was it otherwiſe intended by him that ſent it. Why are we too much dejected

dejected with that, which others complaine to want? why ſhould we finde that ſo tedious to us, which others have wiſhed? There have been medicinall agues, which the wiſe Phyſitian hath caſt his patient into, for the cure of a worſe diſtemper: A ſecure and lawleſſe health, how ever nature takes it, is the moſt dangerous indiſpoſition of the ſoule; if that may be healed by ſome few bodily pangs, the advantage is unſpeakable. Look upon ſome vigorous gallant, that in the height of his ſpirit, and the heat of his blood, eagerly purſues his carnall delights, as thinking of no heaven, but the free delectation of his ſenſe, and compare thy preſent

ſent eſtate with his; Here thou lieſt groaning, and ſighing, and panting, and ſhifting thy weary ſides, complaining of the heavy pace of the tedious houres; whiles he is frolicking with his jocund companions, carouſing his large healths, ſporting himſelfe with his wanton miſtreſſe, & bathing himſelfe in all ſenſuall pleaſures; and tell me whether of the two thou thinkeſt in the happier condition: Surely, if thou be not ſhrunk into nothing but meer ſenſe, if thou haſt not caſt off all thoughts of another world, thou ſhalt pity the miſery of that godleſſe jollity; and gratulate to thy ſelfe the advantage of thine humble, and faithfull ſuffering; as that

that which ſhall at laſt make thee an abundant amends by yeelding thee the peaceable fruit of righteouſneſſe. Heb. 12. 11

Thy paine is grievous, I apprehend it ſuch, and pity thee with all my ſoule; but let me tell thee, it is not ſuch but that holier men have ſuffered more: Doeſt thou not heare the great precedent of patience crying out from his dunghill; *Oh that my griefe were throughly weighed, and my calamities laid in the balance together! For now it would be heavier then the ſand of the ſea; therefore my words are ſwallowed up; For the arrowes of the Almighty are within mee; the poyſon whereof drinketh up my ſpirits; The terrors of God doe ſet themſelves in*

§ 6. 5 Comfort; *The greater ſufferings of holier men: and the reſolutions of heathens.* Iob 6. 2, 3, 4.

in array againſt me? Doſt thou not heare the man after Gods own heart ſpeak of the voice of his roaring? Doſt thou not ſee him that ſhrunk not from the Beare, the Lyon, the Giant, drenching his bed with his teares? Doſt thou not heare the faithfull crying out, *I am the man that hath ſuffered affliction by the rod of his wrath,* &c. *Surely, againſt me is he turned, he turneth his hand againſt me all the day; My fleſh and my skin hath hee made old; he hath broken my bones.* Might I not eaſily ſhew thee the Prophets, Apoſtles, Martyrs, (the great favourites of heaven) ſome on the grid-irons, others in boyling caldrons, ſome on the ſpits, others under the ſawes, ſome in

Pſal. 22. 1.

Pſal. 6. 6.

Lam. 3. 1. 3, 4.

in the flames, others craſhed with the teeth of wilde beaſts: ſome on the racks, others in fiery furnaces: moſt of them in ſuch torments as in compariſon whereof thy paines are but ſport? Yea, what ſpeak I of theſe mortall, and (at the beſt) ſinfull men; when thou maiſt ſee the Son of God, the Lord of life, the King of glory, God bleſſed for ever, ſweating drops of blood in his dreadfull agony, and maiſt heare him cry upon the tree of ſhame and curſe; *My God, my God, why haſt thou forſaken me?* Alas, what are we capable to ſuffer in proportion of theſe tortures? who are we that we ſhould think much to ſhare with the beſt of Gods Saints, yea with the

the deare and eternall Son of his love, our ever bleſſed Redeemer? Had not God found this the way to their heaven, they had not trod ſo deep in blood; why doe we grudge to wet our feet where they waded? Yea, if from theſe holy ones, thou ſhalt turne thine eyes to ſome meere Pagans, let me ſhew thee the man whom we are wont to account infamous for voluptuouſneſſe; *Epicurus*, the Philoſopher, who on his dying day, when he lay extreamly tormented with the ſtone in the bladder, and a tearing colick in his bowels, as it were gaſping for life, yet even then writing to his *Idomeneus*, can out of the ſtrength of his reſolutions profeſſe his cheare-

chearfulneſſe; and can ſtyle even that day bleſſed; It was the ſame mouth that could boaſt, that if he were frying in the brazen Bull of *Phalaris*, he could there finde contentment: What ſhould I tell thee of a *Mutius Scævola*, who in a glorious revenge voluntarily burns off his own right hand, not without the envie and pity of his enemies; or of a *Regulus*, that after ſo high a provocation offers himſelfe to the worſt of the mercileſſe fury of his tormentors? Why ſhouldſt thou think it ſtrange (ſaith wiſe *Seneca*) that ſome men ſhould be well pleaſed to be ſcorcht, to be wounded, to be rackt, to be kild? frugality is a pain to the riotous; labour is a puniſhment

niſhment to the lazie; continence is a miſery to the wanton; ſtudy is a torture to the ſlothfull: All theſe things are not in their owne nature difficult, but we are feeble, and falſe-hearted. Shall theſe Pagans attain to this height of magnanimity, out of the bravery of their manly reſolutions, and ſhall we Chriſtians droop, and pule under gentler ſufferings? whiles we profeſſe to have more over the advantage of faith to uphold and cheare us? Poore heathen ſoules! they never heard of any gracious ingagements of a mercifull God to ſtand by them, and to comfort them; they never had met with thoſe ſweet meſſages from heaven, *Call upon me*

in

in the day of thy trouble, and thou ſhalt glorifie me; *Come unto me all ye that labour and are heavy laden, and I will give you reſt*: *Strengthen ye the weake hands, and confirme the feeble knees*; *Say to them that are of a fearfull heart, Be ſtrong, fear not*: *behold your God will come with vengeance, even God with a recompence, he will come and ſave you*: They had not the heart of a *Iob*, to ſay, *I know that my Redeemer liveth*; nor the eyes of a *Steven*, to pierce the heaven, and to ſee their Saviour ſtanding at the right hand of God; but meerly tugg'd it out in the ſtrength of their naturall courage, heightened with a vainglorious ambition of that fame which they muſt beleeve would

Pſa. 50. 15.

Mat. 11. 28

Eſ. 35. 3, 4.

would ſurvive them; whereas we Chriſtians know that we have a God the Father of all mercies to ſtand by us, a Redeemer to deliver us, a Comforter to ſtrengthen and refreſh us; ſweet & unfailable promiſes to ſuſtain us, and at laſt a crown of eternall glory to recompence us.

§ 7. *6 Comfort. Our ſufferings far below our deſervings.* Lam. 3. 39.

Thou art pained with ſickneſſe; look not at what thou feeleſt, but at what thou haſt deſerved to feele: *Why doth the living man complain? man ſuffereth for his ſin:* Alas, the wages of every ſin is death; a double death; of body, of ſoul; temporall, eternall; Any thing below this is mercy: There is not the leaſt of thy many thouſand tranſgreſſions but hath merited the infinite wrath

wrath of a juſt God; and thereby more torments then thou art capable to undergo; What doſt thou complain of eaſe? Where thou owedſt a thouſand talents, thou art bidden to take thy bill, and ſit down and write fifty; wilt thou not magnifie the clemency of ſo favourable a creditor? Surely, were every twigge wherewith thou ſmarteſt, a ſcorpion, and every breath that thou ſendeſt forth, a flame, this were yet leſſe then thy due: Oh the infinite goodneſſe of our indulgent Father, that takes up with ſo gentle a correction! Tell me thou nice and delicate patient, if thou canſt not bear theſe ſtripes, how wilt thou be able to indure thoſe that Luke 16.6

are infinitely ſoarer? Alas, what are theſe to that hell which abides for the impatient? There are exquiſite pains without mitigation, eternall pains without intermiſſion; which thou canſt neither ſuffer nor avoid; feare them, whiles thou grudgeſt at theſe, lay thy ſelfe low under the hand of thy good God, and be thankfull for a tolerable miſery: How graciouſly hath the wiſdome of our God thought fit to temper our afflictions, ſo contriving them, that if they be ſharp, they are not long; and if they be long, they are not over-ſharp; that our ſtrength might not be over-laid by our trials, either way: Bee content man, either thy languiſhment

guiſhment ſhall be eaſie, or thy pain ſoon over: Extream and everlaſting, are termes reſerved for Gods enemies in the other world; That is truly long which hath no end; that is truly painfull which is not capable of any relaxation; What a ſhort moment it is that thou canſt ſuffer? ſhort, yea nothing in reſpect of that eternity which thou muſt either hope for, or fear; ſmart a while patiently, that thou maiſt not be infinitely miſerable.

§ 8. *7 Comfort. The benefit of the exerciſe of our patience.*

Thou complaineſt of pain; What uſe were there of thy patience, if thou ailedſt nothing? God never gives vertues without an intent of their exerciſe; To what purpoſe were our Chriſtian valour, if

we had no enemy to encounter? Thus long thou haſt lien quiet in a ſecure garriſon, where thou haſt heard no trumpet but thine own, and haſt turned thy drummes-head into a dicing-table; laviſhing out thy daies in varieties of idle recreations: now God drawes thee forth into the field, and ſhews thee an enemy; where is thy Chriſtian fortitude, if thou ſhrink back, and cowardly wheeling about, chooſeſt rather to make uſe of thy heeles, then of thy hands? Doth this beſeeme thee who profeſſeſt to fight under his colours, who is the Great Conquerour of Death and hell? Is this the way to that happy victory, which ſhall cary way a crown

of

of glory? My ſonne, if thou faint in the day of thine adverſity, thy ſtrength is but ſmall; ſtirre up thine holy courage; *Be ſtrong in the Lord, and in the power of his might*; buckle cloſe with that fierce enemy wherewith thy God would have thee aſſaulted; looking up to him who hath ſaid, and cannot faile to performe it; *Be faithfull to the death, and I will give thee a crown of life.* Eph. 6. 10.

§ 9. 8 *Comfort; The neceſſity of expecting ſickneſſe.*

Thou art ſurprized with ſickneſſe, whoſe fault is this but thine owne? who bade thee not to look for ſo ſure a gueſt? The very frame of thy body ſhould have put thee into other thoughts: Doſt thou ſee this living fabrick made up as a clock conſiſting of ſo

many wheeles, and gimmers, and couldst thou imagine that some of them should not bee ever out of order? Couldst thou think that a cottage, not too strongly built, and standing so bleak in the very mouth of the windes, could for any long time hold tight, and unreaved? Yea, dost thou not rather wonder that it hath out-stood so many blustring blasts, thus long, utterly unruined? or that the wires of that engine should so long have held pace with time? It was scarce a patient question which *Iob* asked; *Is my strength the strength of stones? or is my flesh as brasse?* No, alas, *Iob*, thy best metall is but clay; and thine, as all flesh is

Iob 6.12.

is grasse; the clay mouldereth, and the grasse withereth; what doe we make account of any thing but misery and fickleneſſe in this wofull region of change? If we will needs over-reckon our condition, we doe but help to aggravate our owne wretchedneſſe.

§ 10. *9 Comfort. Gods moſt tender regard to us in ſickneſſe.*

Thou art retired to thy ſick bed; Be of good comfort; God was never ſo near thee, never ſo tenderly indulgent to thee as now: *The whole*, ſaith our Saviour, *need not the Phyſitian, but the ſick*: Lo, the Phyſitian, as being made for the time of neceſſity, commeth not but where there is need; and where need is, he will not faile to come. Our need is motive enough to

Ecclus. 38. 1.

Mat.8. 17. him, who himselfe *took our infirmities and bare our sicknesses*; our health estranges him from us: Whiles thou art his patient, he cannot be kept off from thee; *The Lord*, saith the Psalmist, *will strengthen thee upon the bed of languishing. Thou wilt make all his bed in his sickneſſe*: Loe, the heavenly comforter doth not onely visit, but attend thee; and if thou finde thy pallet uneasie, he shall turn, and soften it for thy repose. Canst thou not read Gods gracious indulgence in thine own disposition? Thou art a Parent of children; perhaps thou findest cause to affect one more then another, though all be deare enough; but if any one of them be cast down with

Psal.41. 3.

with a feverous diſtemper, now thou art more carefully buſie about him then all the reſt; how thou pitieſt him, how thou plieſt him with offers and receits? with what ſilent anxiety doſt thou watch by his couch? liſtening for every of his breathings, jealous of every whiſpering that might break off his ſlumber; anſwering every of his groanes with ſo many ſighes; and in ſhort, ſo making of him for the time, that thy greateſt darling ſeems the while neglected in compariſon of this more needfull charge: How much more ſhall the Father of mercies be compaſſionately intent upon the ſufferings of his deare children, according to the

proportion of their afflictions?

§ 11. 10 *Comfort. The comfortable end of our sufferings.*

Thou art wholly taken up with the extremity of thy paines; Alas poore soule, thy purblinde eies see nothing but what is laid close to thee: It is thy sense which thou followest, but where is thy faith? Couldst thou look to the end of thy sufferings, thou couldst not but rejoyce in tribulation: Let patience have her perfect work, and thou shalt once say, It is well for me that I was afflicted; Thou mightst be jocond long enough ere thy jollity could make thee happy; Yea, *woe be to them that laugh here:* But on the contrary, *our light affliction, which is but for a moment, worketh for us a farre*

Luke 6.25.

2 Cor. 4.17

more

more exceeding, and eternall weight of glory: Oh bleſſed improvement of a few groanes! Oh glorious iſſue of a ſhort brunt of ſorrow! What do we going for Chriſtians, if we be nothing but meere fleſh and blood? And if we be more, we have more cauſe of joy then complaint; For whiles our *outward man periſheth, our inward man is renewed daily:* Our outward man is but fleſh, our inward is ſpirit; infinitely more noble then this living clay that we carry about us; whiles our ſpirit therefore gaines more then our fleſh is capable to loſe, what reaſon have we not to boaſt of the bargaine? Let not therefore theſe cloſe curtaines confine thy ſight, but

2Cor.4.16

but cast up thine eies to that heaven whence thy soule came, and see there that crowne of glory which thy God holds forth for all that overcome, and run with patience the race that is set before thee, looking unto Jesus the Heb. 12. 2. Author and Finisher of our faith, who is set down at the right hand of the throne of God; And solace thy selfe with the expectation of that blessednesse, which if thy torments were no lesse then those of hell, would make more then abundant amends for all thy sufferings.

§ 12. 11 *Comfort. The favour of a peaceable passage out of the world.*

Thou art sick to die; having received the sentence of death in thy selfe; thy Physitian hath given thee up to act this last part alone; neither

ther art thou like to riſe any more till the generall reſurrection; How many thouſands have died lately that would have thought it a great happineſſe to die thus quietly in their beds? whom the ſtorme of warre hath hurried away furiouſly into another world, ſnatching them ſuddenly out of this; not ſuffering them to take leave of that life which they are forced to abandon; whereas thou haſt a faire leaſure to prepare thy ſelf for the entertainment of thy laſt gueſt; to ſet both thine houſe in order, and thy ſoule: It is no ſmall advantage, my ſon, thus to ſee death at a diſtance, and to obſerve every of his paces towards thee; that thou maiſt put thy ſelfe

ſelfe into a fit poſture to meet this grim meſſenger of heaven, who comes to fetch thee to immortality; That dying thus by gentle degrees, thou haſt the leaſure with the holy Patriarch *Iacob*, to call thy children about thee, to bequeath to each of them the deare legacy of thy laſt benediction; and that being incompaſſed with thy ſad friends, now in thy long journey to a far country (though thine, and their home) thou maiſt take a ſolemne farewell of them, as going ſomewhat before them to the appointed happy meeting place of glory and bleſſedneſſe: That one of thine own may cloſe up thoſe eyes, which ſhall, in their next opening, ſee the face of thy

most glorious Saviour, and see this flesh (now ready to lie down in corruption) made like to his, in unspeakable glory.

Comforts for the sick-soule.

§ 1. *The happinesse of a deep sorrow for sin.*

THY sin lies heavy upon thy soul: Blessed be God that thou feel'st it so; many a one hath more weight upon him, and boasteth of ease: There is musick in this complaint; the Father of mercies delights to hear it, as next to the melody of Saints and Angels; Goe on still, and continue these sorrowfull notes, if ever thou look for sound comfort: It is this *godly sorrow that worketh repentance to salvation* 2 Cor. 7. 10

Repentance.

vation not to be repented of: Weep ſtill, and make not too much haſte to dry up theſe teares, for they are precious, and held fit to be reſerved in *the bottle of the Almighty*; Over-ſpeedy remedies may prove injurious to the patient; and as in the body, ſo in the ſoule, diſeaſes and tumors muſt have their due maturation, ere there can be a perfect cure: *The inwards of the ſacrifice muſt be three times rinſed with water*; One ablution will not ſerve the turn; But when thou haſt emptied thine eies of teares, and unloaded thy breaſt of leaſurely ſighes, I ſhall then by full commiſſion from him that hath the power of remiſſion, ſay to thee, *Sonne, be of good comfort,*

Pſal. 56. 8.

Lev. 1. 9. Hebr. doct. In locum.

comfort, thy ſinnes are forgiven thee.

§ 2. *Comfort from the well-grounded declaration of pardon.*

Think not this word meerly formall, and forceleſſe; *He *that hath the keyes of hell and of death*, hath not ſaid in vain, *Whoſe ſinnes ye remit, they are remitted:* The words of his faithfull miniſters on earth, are ratified in heaven; Onely the Prieſt under the Law had power to pronounce the Leper clean; had any other Iſraelite done it, it had been as unprofitable, as preſumptuous. It is a precious word that fell from *Elihu*; When a mans ſoule draweth nigh to the grave, and his life to the deſtroyer, if there be a meſſenger (of God) with him, an interpreter, one among a thouſand to ſhew unto that man

*Rev.1.18

Lev.13.3.

Iob 33.22, 23, 24.

man his uprightneſſe; then he (*i.* God) is gracious unto him, and ſaith, Deliver him from going down into the pit, I have found a ranſome. Behold, this is thy caſe, my ſon; the life of thy ſoule is in danger of the deſtroyer, through his powerfull temptations; I am (howſoever unworthy) a meſſenger ſent to thee from heaven; and in the name of that great God that ſent me, I doe here upon the ſight of thy ſerious repentance, before Angels and men, declare thy ſoul to ſtand right in the Court of heaven: the invaluable ranſome of thy deare Saviour is laid down and accepted for thee; thou art delivered from going downe into the pit of hor-

rour

rour and perdition.

Oh happy meſſage, thou ſaiſt, were it as ſure as it is comfortable! But, alas, my heart findes many and deep grounds of feare and diffidence, which will not eaſily be removed; That ſmites me whiles you offer to acquite me, and tels me, I am in a worſe condition then a looker on can imagine; my ſinnes are beyond meaſure hainous, ſuch as my thoughts tremble at, ſuch as I dare not utter to the God that knowes them, and againſt whom onely they are committed; there is horrour in their very remembrance, what will there then be in their retribution? They are bitter things that thou urgeſt againſt thy ſelfe, my ſon:

§ 3. *Aggravation of the grievous condition of the Patient, and remedies from mercy applied.*

ſon: no adverſary could plead worſe: But I admit thy vileneſſe; Be thou as bad as Satan can make thee; It is not either his malice, or thy wickedneſſe that can ſhut thee out from mercy; Be thou as foul as ſin can make thee, yet there is a fountain opened to the houſe of *David* (a bloody fountain in the ſide of thy Saviour) for ſin, and for uncleanneſſe. Be thou as leprous as that Syrian was of old, if thou canſt but waſh ſeven times in the waters of this Jordan, thou canſt not but be cleane; thy fleſh ſhall come again to thee like to the fleſh of a little child; thou ſhalt be at once found and innocent: Be thou ſtung unto death with the fiery ſerpents of this wil-

Zach. 13. 1.

2 Kin. 5. 18

wilderneſſe, yet if thou canſt but caſt thine eyes to that Brazen Serpent which is ereſted there, thou canſt not fail of cure. Wherefore came the Son of God into the world but to ſave ſinners? Adde, if thou wilt, *whereof I am chiefe*, thou canſt ſay no worſe by thy ſelfe then a better man did before thee; who in the right of a ſinner claimeth the benefit of a Saviour; Were it not for our ſin, what uſe were there of a Redeemer? Were not our ſinne hainous, how ſhould it have required ſuch an expiation as the blood of the eternall Son of God? Take comfort to thy ſelfe, my ſon, the greatneſſe of thy ſin ſerves but to magnifie the mercy of the For-

1 Tim. 1. 15.

Forgiver; to remit the debt of ſome few farthings, it were ſmall thank; but to ſtrike off the ſcores of thouſands of talents, it is the height of bounty: Thus doth thy God to thee; he hath ſuffered thee to run on in his books to ſo deep a ſumme, that when thy conſcious heart hath proclaimed thee bankrupt, he may infinitly oblige thee, and glorifie his own mercy in croſſing the reckoning, and acquiting thy ſoule: All ſummes are equally diſchargeable to the munificence of our great Creditor in heaven; as it is the act of his juſtice to call for the leaſt, ſo of his mercy to forgive the greateſt: Had we to doe with a finite power, we had reaſon to ſink under the burden

burden of our sinnes, now there is neither more nor lesse to that which is infinite: Onely let thy care be to lay hold on that infinite mercy which lies open to thee; And as thou art an object fit for mercy, in that thou art in thy selfe sinfull, and miserable enough; so finde thy selfe (as thou art) a subject meet to receive this mercy, as a penitent beleever; Open and enlarge thy bosome to take in this free grace, and close with thy blessed Saviour, and with, and in him, possesse thy selfe of remission, peace, salvation.

§ 4. *Complaints of unrepentance and unbeleef.*

Sweet words (thou sayest) to those that are capable of them: But what is all this to me that am neither penitent nor beleever? Alas, that which

which is hony to others, is no better then gall & wormwood to me, who have not the grace to repent, and beleeve as I ought: Why wilt thou my ſonne, be ſo unwiſe, and unjuſt, as to take part with Satan againſt thine own ſoule? Why wilt thou be ſo unthankfully injurious to the Father of mercies, as to deny thoſe graces which his good Spirit hath ſo freely beſtowed upon thee? If thou wert not penitent for thy ſins, wherefore are theſe teares? what meane theſe ſighes, and ſobbes, and paſſionate expreſſions of ſorrow which I heare from thee? It is no worldly loſſe that thus afflicts thee; it is no bodily diſtemper that thus diſquiets thee;

thee; Doubtleſſe, thou art ſoule-ſick, my ſonne, thy ſpirit is deeply wounded within thee; and what can thus affect thy ſoule, but ſin? and what can this affection of thy ſoule be for ſin, but true penitence?

§ 5. *Complaints of a miſgrounded ſorrow ſatisfied.*

Alas, thou ſaieſt, I am indeed ſorrowfull for my ſinne, but not upon the right grounds; I grieve for the miſery that my ſin hath brought upon me, not for the evill of my ſin; for the puniſhment, not the offence; for my own danger, not for the diſpleaſure of my good God: Beware my ſon, leſt an undue humility cauſe thee to belie the graces of Gods Spirit; thou art no meet judge of thy ſelfe whiles thou art under temptations:

tations: Had not thy ſorrow a relation to thy God, why wouldſt thou thus ſigh towards heaven? why would thy heart challenge thee for unkindneſſe in offending? why doſt thou cry out of the foulneſſe, not onely of the perill, of thy ſin? What is it that makes the act of thy ſin to be ſinfull, but the offence of the Divine Majeſty? how canſt thou then be ſorry that thou haſt ſinned, and not bee ſorry that thou haſt offended? Tell me, What is it that thy conſcience primarily ſuggeſts to thee in this deep impreſſion of thy ſorrow? Is it, Thou ſhalt be puniſhed? or is it not rather, Thou haſt ſinned? And were it put to thy choice, whether thou

thou hadſt rather enjoy the favour of God, with the extreameſt ſmart, or be in his diſpleaſure with eaſe; whether wouldſt thou pitch upon? Or if liberty were tendred unto thee, that thou mightſt freely ſinne without the danger of puniſhment, whether doth not thy heart riſe at the condition, as ready to flie in the face of the offerer? Beſides feare and horrour, doſt thou not finde an inward kinde of indignation at thy miſcarriage, and ſuch an hatred of thy ſin, that were it to be done again, if it were poſſible to be hid from God, and men; and if there were not an hell to avenge it, thou wouldſt abhorre to commit it? All theſe are ſtrong con-

victions of the right grounds of thy repentance, and of the wrong which thou doſt to thine own ſoule in the unjuſt ſcruples which thou raiſeſt againſt it.

§ 6. *Complaint of the inſufficient meaſure of ſorrow ſatisfied.*

If the grounds (thou ſaiſt) of my repentance be right, yet the meaſure is inſufficient; I am ſorrowfull for my ſins, but not enough: An effectuall griefe for ſin ſhould be ſerious, deep, hearty, intenſive; mine is ſleight, and ſuperficiall; I ſigh, but my ſighs come not from the bottome of an humbled heart. I can ſometimes weep, but I cannot poure out my ſelf into teares; I mourn, but I doe not dwell upon my ſorrow: My ſonne, thou haſt to doe with a God, which in all the diſpoſitions of

of our ſoul regards truth, and not quantity: If he finde thy remorſe ſound, he ſtands not upon meaſure: He doth not mete out our repentance by inches, or by houres; but where he findes ſincerity of penitence, he is graciouſly indulgent: Look upon *David*, and acknowledge his ſin formidably hainous; no leſſe then adultery ſeconded with inebriation and murder; yet no ſooner did he in a true compunction of heart cry *Peccavi, I have ſinned againſt the Lord*; then he heares from the ſame mouth that accuſed him, *The Lord alſo hath put away thy ſin, thou ſhalt not die*; you doe not heare of any teating of haire, or rending of garments, or knockings of

2 Sam. 12. 13.

breſt, or lying in ſack-cloth and aſhes; but onely a penitent confeſſion availing for the expiation of ſo grievous crimes. Thou art deceived if thou thinkſt God delights in the miſery, and afflictedneſſe of his creature: So far onely is the griefe of his deare ones pleaſing unto him, as it may make for the health of their ſoules, in the due ſenſibleneſſe of their ſin, in their meet capacity of mercy: I do not with ſome Caſuiſts, flatter thee with an opinion of the ſufficiency of any ſleight attrition, and empty wiſhes that thou hadſt not ſinned; doubtleſſe, a true contrition of ſpirit, and compunction of heart are neceſſarily required to a ſaving repentance; and theſe,

theſe, wert thou but an indifferent cenſurer of thine owne waies, thou couldſt not chooſe but finde within thy ſelfe; why elſe is thy countenance ſo dejected, thy cheeks pale, and watered ſo oft with thy teares, thy ſleeps broken, thy meales ſtomachleſſe? wherefore are thy ſo ſad bemoanings, and vehement deprecations? But after all this, be thou ſuch as thou accuſeſt thy ſelfe, defective in the meaſure of thy repentance; doſt thou reſt contented in this condition? doſt thou not complaine of it as thy greateſt miſery? Art thou not heartily ſorry that thou canſt be no more ſorry for thy ſin? Comfort thy ſelfe, my ſon; even this, this alone

is an acceptable degree of repentance: Our God, whose will is his deed, accounts ours so; What is repentance but a change of minde from evil to good? and how sensible is this change, that thou who formerly delightedst in thy sinne, now abhorrest it, and thy selfe for it, and art yet ambitious of more griefe for being transported into it? Let not the enemy of thy soule, who desires nothing more then to make thee perfectly miserable, win so much of thee, as to render thee unsatisfied with the measure of that penitence which is accepted of thy God; rather turn thine eies from thy sins, and look up to heaven, and fasten them there upon thine all-

all-sufficient Mediator at the right hand of Majesty; and see his face smiling upon thine humbled soul, and perfectly reconciling thee to his eternall Father; as being fully assured, *That being justified by faith, we have peace with God, through our Lord Iesus Christ; By whom also we have accesse by faith into this grace wherein we stand, and rejoyce in the hope of the glory of God.* Rom. 5. 1, 2.

§ 7. *Complaint of the want of faith satisfied.*

Yea, there, there, thou saiest, is the very core of all my complaint; I want that faith that should give me an interest in my Saviour, and afford true comfort to my soule, and boldnesse, and accesse with confidence to the throne of grace; I can sor- Ephs. 3. 12.

row, but I cannot beleeve: My griefe is not ſo great as my infidelity: I ſee others full of joy and peace in beleeving; but my earthen heart cannot raiſe it ſelfe up to a comfortable apprehenſion of my Saviour; ſo as, me thinks, I dwell in a kinde of diſconſolate darkneſſe, and a ſad lumpiſhneſſe of unbeleefe; wanting that lightſome aſſurance which others profeſſe to finde in themſelves. Take heed, my ſon, leſt whiles thou art too querulous, thou prove unthankfull; and leſt whiles thine humbleneſſe diſparages thy ſelfe, thou make God a loſer: Many a man may have a rich mine lying deep in his ground which he knowes not of; There are ſhells that are inwardly

Rom. 15. 13

inwardly furniſhed with pearles of great price, and are not ſenſible of their worth: This is thy condition; thou haſt that grace which thou complaineſt to want: It is no meaſuring of thy ſelfe by ſenſe, eſpecially in the time of temptation; Thou couldſt not ſo feelingly bemoane the want of faith if thou hadſt it not; Deny it if thou canſt, thou aſſenteſt to the truth of all the gracious promiſes of God; thou acknowledgeſt he could not be himſelfe if he were not a true God; yea truth it ſelf; Thou canſt not doubt but that he hath made ſweet promiſes of free grace and mercy to all penitent ſinners; thou canſt not but grant that thou art ſinfull

ſinfull enough to need mercy, and ſorrowfull enough to deſire and receive mercy: Canſt thou but love thy ſelfe ſo well, as that when thou ſeeſt a pardon reached forth to thee to ſave thy ſoule from death, thou ſhouldſt doe any other then ſtretch forth thy hand to take it? Lo, this hand ſtretched forth is thy faith, which ſo takes ſpirituall hold of thy Savior, that it cals not thy ſenſe to witneſſe. As for Aſſurance that aſſurance thou ſpeakeſt of, they are happy that can truly feel, & maintain it; and it muſt be our holy ambition (what we may) to aſpire unto it; but that is ſuch an height of perfection, as every traveller in this wretched pilgrimage, cannot, whiles he is in this

this perplexed, and heavy way, hope to attain unto: It is an unsafe and perillous path, which those men have walked in, who have been wont to define all faith by assurance; Should I lead thee that way, it might cost thee a fall; so sure a certainty of our constant and reflected apprehension of eternall life, is both hard to get, and not easie to hold unmovably; considering the many and strong temptations that we are subject unto in this vale of misery and death: Should faith be reduced to this triall, it would be yet more rare then our Saviour hath foretold it: For, as many a one boasts of such an assurance, who is yet failing of a true faith, (hugging

a

a vain presumption in stead of it) so many a one, also, hath true faith in the Lord Jesus, who yet complaines to want this assurance: Canst thou in a sense of thine owne misery, close with thy Saviour? canst thou throw thy self into the arms of his mercy? canst thou trust him with thy soul, and repose thy self upon him for forgivenesse and salvation? canst thou lay thy selfe before him as a miserable object of his grace and mercy? and when it is held forth to thee, canst thou lay some (though weak) hold upon it? Labour what thou maist for further degrees of strength daily; set not up thy rest in this pitch of grace; but, chear up thy selfe, my son, even thus much

Faith

much faith ſhall ſave thy ſoul; Thou beleeveſt, and he hath ſaid it that is truth it ſelf; *He that beleeveth on the Sonne hath everlaſting life.* Iohn 3.36.

§ 8. *Complaint of the weakneſſe of faith, ſatisfied.*

I know, thou ſaieſt, that Jeſus Chriſt came into the world to ſave ſinners; And that *whoſoever beleeveth in him ſhall not periſh, but have eternall life:* neither can I deny but that in a ſenſe of my own ſinfull condition, I doe caſt my ſelfe in ſome meaſure upon my Saviour, and lay ſome hold upon his all-ſufficient redemption; but alas, my apprehenſions of him are ſo feeble, as that they can afford no ſound comfort to my ſoule: Courage, my ſon, were it that thou lookedſt to be juſtified, and ſaved by the power Iohn 3.15.

power of the very act of thy faith, thou hadst reason to be disheartened with the conscience of the weakness thereof; but now that the vertue and efficacy of this happy work is in the object apprehended by thee, which is the infinite merits and mercy of thy God and Saviour, (which cannot be abated by thine infirmities) thou hast cause to take heart to thy selfe, and chearfully to expect his salvation: understand thy case aright: Here is a double hand that helps us up towards heaven; our hand of faith laies hold upon our Saviour; our Saviours hand of mercy and plenteous redemption layes hold on us; our hold of him is feeble and easily loosed;

ſed; his hold of us is ſtrong and irreſiſtible: Comfort thy ſelf therefore in this with the bleſſed Apoſtle, When thou art weake, then thou art ſtrong; when weak in thy ſelſe, ſtrong in thy Redeemer: Shouldſt thou boaſt of thy ſtrength, and ſay, Tuſh, I ſhall never be moved; I ſhould ſuſpect the truth and ſafety of thy condition; now thou bewaileſt thy weakneſſe, I cannot but encourage and congratulate the happy eſtate of thy ſoule. If work were ſtood upon, a ſtrength of hand were neceſſary; but now, that onely taking and receiving of a precious gift is required, why may not a weak hand doe that as well as a ſtrong? as well, though not

not as forcibly: bee not therefore dejected with the want of thine own powers, but comfort thy ſelfe in the rich mercies of thy bleſſed Redeemer.

§ 9. *Complaint of inconſtancy, & deſertion, anſwered*

Now thou ſaiſt; ſomtimes, I confeſſe, I finde my heart at eaſe in a comfortable reliance on my Saviour; and being well reſolved of the ſafety of my eſtate, promiſe good daies to my ſelfe; and after the baniſhment of my former feares, dare bid defiance to temptations; but alas, how ſoone is this faire weather over? how ſuddenly is this cleare skie over-clouded, and ſpread over with a ſad darkneſſe, and I return to my former heartleſneſſe? Didſt thou conceive, my ſon, that grace

grace would put thee into a constant, and perpetually-invariable condition of soule, whiles thou art in this earthly warfare? Didst thou ever heare or reade of any of Gods prime Saints upon earth, that were unchangeable in their holy dispositions, whiles they continued in this region of mutability? Look upon the man after Gods own heart, thou shalt finde him sometimes so courageous, as if the spirits of all his Worthies were met in his one bosome: How resolutely doth he blow off all dangers, trample on all enemies, triumph over all crosse events? another while thou shalt finde him so dejected, as if he were not the man; One while, *The Lord*

Pſ. 23. 1. *Lord is my Shepheard, I ſhall lack nothing:* Another while, 42. 14. *Why art thou ſo ſad, my ſoule, and why art thou ſo diſquieted within me?* One while, Pſal. 3. 6. *I will not be afraid for ten thouſands of the people, that have ſet themſelves againſt me round about:* Another while, Pſal. 17. 8, 9. *Hide me under the ſhadow of thy wings, from the wicked that oppreſſe me, from my deadly enemies who compaſſe me about.* One while, Pſal. 26. 3. *Thy loving kindneſſe is before mine eies, and I have walked in thy truth:* Another while, Pſ. 89. 49. *Lord, where are thy loving kindneſſes?* Yea, doeſt thou not hear him with one breath profeſſing his confidence, and lamenting his deſertion? Pſal. 30. 7. *Lord, by thy favour thou haſt made my mountaine to ſtand ſtrong;*

ſtrong; *Thou didſt hide thy face and I was troubled.* Look upon the choſen veſſell, the great Apoſtle of the Gentiles, one while thou ſhalt ſee him erecting trophies in himſelf of victory to his God; *In all theſe things we are more then conquerors through him that loved us:* Another while thou ſhalt finde him bewailing his owne ſinfull condition; *Oh wretched man that I am, who ſhall deliver me from the body of this death!* One while thou ſhalt finde him caught up into the third heaven, and therein the Paradiſe of God; another while thou ſhalt finde him buffeted by the meſſenger of Satan, and ſadly complaining to God of the violence of that aſſault. Heare the

Rom.8.37.

Rom.7.24.

the Spouse of Christ, (whether the Church in common, or the faithfull soule) bemoaning her self, *I opened to my beloved, but my beloved had withdrawn himselfe, and was gone, my soule failed when he spake; I sought him, but I could not finde him; I called him, but he gave me no answer.* Thus it will be with thee, my sonne, whiles thou art in this fraile flesh; the temper of thy soule will be, like her partner, subject to viciſſitudes: Shouldst thou continue alwaies in the same state, I should more then suspect thee; This is the difference betwixt nature and grace; that nature is still uniforme and like it selfe, grace varies according to the pleasure of the giver; *The Spirit breathes*

Cant. 5. 6.

breathes where and when it liſteth: When therefore thou findeſt the gracious ſpirations of the holy Ghoſt within thee, be thankfull to the infinite munificence of that bleſſed Spirit; and ſtill pray, *Ariſe, O North, and come thou South winde, blow upon my garden, that the ſpices thereof may flow out:* But when thou ſhalt finde thy ſoule becalmed, and not a leafe ſtirring in this garden of thine; be not too much dejected with an ungrounded opinion of being deſtituted of thy God; neither doe thou repine at the ſeaſons, or meaſures of his bounty; that moſt free and infinitely-beneficent agent, will not be tied to our terms, but will give what, and how, and

Iohn 3. 8.

Cant. 4. 16

and when he pleaſeth: Only doe thou humbly wait upon his goodneſſe, and *be confident that hee who hath begun his good work in thee, will performe it untill the day of Ieſus Chriſt.*

Phil. 1.6.

§ 10. *Complaint of unregeneration, and deadneſſe in ſin anſwered.*

It is true (thou ſaiſt) if God had begun his good work in me, he would at the laſt, for his own glories ſake, make it up; but for me, I am a man dead in ſinnes and treſpaſſes; neither ever had any true life of grace in me; ſome ſhew, indeed, I have made of a Chriſtian profeſſion, but I have onely beguiled the eies of the world with a meere pretence; and have not found in my ſelfe the truth, and ſolidity of thoſe heavenly vertues whereof I have made a formall

formall oſtentation: It were pity, my ſon, thou ſhouldſt be ſo bad as thou makeſt thy ſelfe: I have no comfort in ſtore for hypocriſie; No diſpoſition can be more odious to the God of truth; in ſo much as when he would expreſſe his utmoſt vengeance againſt ſinners, he hath no more fearefull termes to ſet it forth, then *I will appoint him his portion with the hypocrites*: were it thus with thee, it were more then high time for thee to reſolve thy ſelfe into duſt and aſhes, and to put thy ſelf into the hands of thine Almighty Creator, to bee moulded anew by his powerfull Spirit, and never to give thy ſelfe peace, till thou findeſt thy ſelfe renued in the

Mat. 24. 51

Eph. 4. 23.

ſpirit of thy minde: But in the meane while, take heed leſt thou be found guilty of miſ-judging thine own ſoul; and miſ-priſing the work of Gods Spirit in thee: God hath been better to thee, then thou wilt be acknown of; Thou haſt true life of grace in thee, and for the time perceiveſt it not; It is no heed to take of the doome thou paſſeſt upon thy ſelfe in the houre of temptation; When thy heart was free, thou went in another minde, and ſhalt upon better advice return to thy former thoughts: It is with thee as it was with *Eutychus*, that fell down from the third loft, and was taken up for dead; yet for all that his life was in him; we have known

known those who have lien long in trances without any perception of life, yea some (as that subtile *Ioannes Duns Scotus*) have beene put into their graves for fully dead, when as yet their soule hath been in them, though unable to exert those faculties which might evince her hidden presence: Such thou maiest be at the worst; yea, wert thou but in charity with thy selfe, thou wouldst be found in a much better condition: There is the same reason of the naturall life, and the spirituall: Life, where it is, is discerned by breathing, sense, motion: Where there is the breath of life, there must be a life that sends it forth; If then the soule breathes forth holy de-

ſires, doubtleſſe there is a life whence they proceed; Now, deny if thou canſt, that thou haſt theſe ſpirituall breathings of holy deſires within thee? Doſt thou not many a time ſigh for thine owne inſenſateneſſe? Is not thine heart troubled with the thoughts of thy want of grace? Doſt thou not truly deſire that God would renue a right ſpirit within thee? Take comfort to thy ſelf, this is the work of the inward principle of Gods Spirit within thee; as well may a man breathe without life, as thou couldſt be thus affected without grace: ſenſe is a quick deſcryer of life; pinch, or wound a dead man, he feeles nothing; but the living perceiveth

ceiveth the eaſieſt touch: When thou haſt heard the fearfull judgements of God denounced againſt ſinners, and laid home to the conſcience, haſt thou not found thy heart pierced with them? haſt thou not ſhrunk inward, and ſecretly thought, How ſhall I decline this dreadfull damnation? When thou haſt heard the ſweet mercies of God laid forth to penitent ſinners, hath not thy heart ſilently ſaid, Oh that I had my ſhare in them? When thou haſt heard the name of Chriſt blaſphemed, haſt thou not felt a ſecret horrour in thy boſome? All theſe argue a true ſpirituall life within thee: Motion is the moſt perfect diſcoverer of life;

He that can ſtirre his limbs is ſurely not dead; The feet of the ſoule are the affections; Haſt thou not found in thy ſelfe an hate and deteſtation of that ſinne whereinto thou haſt been miſcarried? Haſt thou not found in thy ſelfe a a true griefe of heart for thy wretched indiſpoſition to all good things? Haſt thou not found a ſecret love to, and complacency in thoſe whom thou haſt thought truly godly and conſcionable? Without a true life of grace, theſe things could never have been: Are not thine eyes and hands many times lifted up in an imploration of mercy? Canſt thou deny that thou haſt a true, though but weak appetite to the meanes, and further degrees

degrees of grace? What can this be but that hunger and thirſt after righteouſneſſe, to which our Saviour hath pronounced bleſſedneſſe? Diſcomfort not thy ſelfe too much, my ſon, with the preſent diſappearance of grace, during the hour of thy temptation; it is no otherwiſe with thee, then with a tree in winter-ſeaſon, whoſe ſap is run down to the root; wherein there is no more ſhew of the life of vegetation by any buds or bloſſomes that it might put forth, then if it were ſtark dead; yet when the Sun returnes, and ſends forth his comfortable beames in the ſpring, it burgens out afreſh, and bewraies that vitall juyce which lay long hidden in the

earth: No otherwiſe then with the hearth of ſome good huſwife, which is towards night ſwept up, and hideth the fire under the heap of her aſhes, a ſtranger would think it were quite out; here is no appearance of light, or heat, or ſmoak, but by that time ſhe hath ſtirred it up a little, the bright gleeds ſhew themſelves, and are ſoon raiſed to a flame: Stay but till the ſpring, when the Sun of righteouſneſſe ſhall call up thy moiſture into thy branches; ſtay but till the morning, when the fire of grace, which was raked up in the aſhes, ſhall bee drawne forth and quickned, and thou ſhalt find cauſe to ſay of thy heart, as *Iacob* ſaid of his hard lodging,

Surely

Surely the Lord is in this place and I knew it not; Onely doe thou; not neglecting the meanes, wait patiently upon Gods leasure; stay quietly upon the bank of this *Bethesda*, till the Angell descend and move the water. Gen.28.16

§ 11. *Complaint of the insensiblenesse of the time, & meanes of conversion.*

I could gladly, thou saist, attend with patience upon God in this great and happy work of the excitation of grace, were I but sure I had it; could I be but perswaded of the truth of my conversion; but it is my great misery that here I am at a sad and uncomfortable losse; for I have been taught that every true convert can designe the time, the place, the meanes, the manner of his conversion; and can shew how neare hee was

brought to the gates of death, how close to the very verge of hell, when God by a mighty and out-stretched arme snatcht him away, in his own sensible apprehension, from the pit, and suddenly rescued him from that damnation; and put him into a new state of spirituall life, and undefaisible salvation: All which I cannot do; not finding in my selfe any such sudden and vehement concussion, and heart-breaking; any such forcible, and irresistible operation of Gods Spirit within me, not being able to designe the Sermon that converted me; or those particular approaches that my soule made towards an hardly-recovered desperation. My son, it is not safe for

for any man to take upon him to set limits to the wayes of the Almighty; or to prescribe certaine rules to the proceedings of that infinite Wisedome; That most free, and all-wise agent will not be tyed to walk alwaies in one path; but varies his courses according to the pleasure of his own will: One man hee cals suddenly, another by leasure; one by a kinde of holy violence, as hee did S. *Paul*, another by sweet solicitations, as *Philip*, *Nathaniel*, *Andrew*, *Peter*, *Matthew*, and the rest of the Apostles; One man he drawes to heaven with gracious invitations, another he drives thither by a strong hand; we have known those who having mis-

misſpent their yonger times in notoriouſly lewd and debauched courſes, living as without God, yea, againſt him, have been ſuddenly heart-ſtricken with ſome powerfull denunciation of judgement, which hath ſo wrought upon them that it hath brought them within ſight of hell; who after long and deep humiliation, have been raiſed up through Gods mercy, to a comfortable ſenſe of the divine favour, and have proceeded to a very high degree of regeneration, and lived, and died Saints: But this is not every mans caſe; Thoſe who having from their infancy been brought up in the nurture and feare of the Lord; and from their youth have

Eph. 6. 4.

have been trained up under a godly and conſcionable Miniſtery; where they have been continually plyed with the effectuall means of grace; *Precept upon precept, line upon line, here a little, and there a little*; and have by an inſenſible conveyance received the gracious inoperations of the Spirit of God, (though not without many inward ſtrifes with temptations, and ſad fits of humiliation for their particular failings) framing them to all holy obedience, theſe cannot expect to finde ſo ſenſible alterations in themſelves; As well may the child know when he was naturally born, as theſe may know the inſtant of their ſpirituall regeneration; and as well may they

Eſay 28.10

they ſee the graſſe to grow, as they can perceive their inſenſible increaſe of grace; It is enough that the child attaining to the uſe of reaſon, now knowes that he was born: and that when wee ſee the graſſe higher then we left it, we know that it is growne. Let it then ſuffice thee, my ſon, to know, that the thing is done, though thou canſt not define the time, and manner of doing it: Be not curious in matter of particular perceptions, whiles thou maiſt be aſſured of the reality & truth of the grace wrought in thee: Thou ſeeſt the skilfull Chirurgion, when hee will make a fontinell in the body of his patient, he can do it either by a ſudden inciſion,

or

or by a leasurely corrasive; both sort to one end, and equally tend towards health; trust God with thy selfe, and let him alone with his owne work; what is it to thee which way he thinks best to bring about thy salvation?

§ 12. *Complaint of irresolution, and uncertainty in matter of our election, answered.*

All were safe, thou saist, if onely I could be ascertained of mine election to life; I could be patient, so I might be sure; but wretched man that I am, here, here I stick: I see others walk confidently, and comfortably, as if they were in heaven already, whereas I droop under a continuall diffidence; raising unto my selfe daily new arguments of my distrust; could my heart be setled in this assurance, nothing

nothing could ever make me other then happy: It is true, my ſon, that as all other mercies flow from this of our election, ſo the ſecuring of this one, involves all other favours that concern the well-being of our ſoules: It is no leſſe true that our election may be aſſured; elſe the holy Ghoſt had never laid ſo deep a charge upon us to doe our utmoſt endeavour to aſcertain it; and we ſhall be much wanting to our ſelves, if hearing ſo excellent a bleſſing may be attained by our diligence, we ſhall ſlacken our hand, and not ſtretch it forth to the height, to reach that crowne which is held out to us; but withall, it is true, that if there were not difficulty more then

ordinary

ordinary in this work, the Apostle had not so earnestly called for the utmost of our endeavour to effect it: Shortly, the truth is, in all Christianity there is no path, wherein there is more need of treading warily, then in this; on each side is danger and death, security lies on the one hand, presumption on the other; the miscarriage either way is deadly: Look about thee, and see the miserable examples on both kindes; some walk carelesly, as if there were no heaven; or if there were such a place, yet, as if it nothing concerned them; their hearts are taken up with earth; neither care nor wish to be other then this world can make them: *The God of this*

2 Pet. 1. 10 Σπουδάσατε.

2 Cor. 4. 4. *this world hath blinded their mindes that beleeve not*: Some others walk proudly, being vainly puft up with their own ungrounded imaginations, as if they were already inveſted with their glory: as if being rapt up with the choſen veſſell into the third heaven, they had there ſeen their names recorded in the book of life; whereas this is nothing but an illuſion of that lying ſpirit, who knows the way to keep them for ever out of heaven, is, to make them beleeve they are there: It muſt be thy maine care to walk even, in a juſt equidiſtance from both theſe extreams, and ſo to compoſe thy ſelfe, that thou maiſt be reſolute without preſumption,

tion, and carefull without diffidence: And firſt, I adviſe thee to abandon thoſe falſe teachers, whoſe trade is to improve their wits for the diſcomfort of ſoules, in broaching the ſad doctrines of uncertainty and diſtruſt: Be ſure, our Saviour had never bidden his Diſciples to rejoyce that their *names are written in heaven*, if there had not been a particular enrolment of them; or if that Record had been alterable; or if the ſame Diſciples could never have attained to the notice of ſuch inſcription: Neither is this a mercy peculiar to his domeſtick followers alone, but univerſall to all that ſhall beleeve through their word; even thou and I are ſpoken

Luk. 10. 20

ſpoken to in them, ſo ſure as we have names, we may know them regiſtred in thoſe eternall Records above: Not that we ſhould take an *Aceſius* his Ladder, and climbe up into heaven, and turn over the book of Gods ſecret counſels, and reade our ſelves deſigned to glory: but that as we by experience ſee that we can by reflections ſee and reade thoſe Letters, which directly we cannot; ſo wee may doe here, in this higheſt of ſpirituall objects: The ſame Apoſtle that gives us our charge, gives us withall our direction; *Wherefore* (ſaith he) *brethren, give diligence to make your calling and election ſure*; (διὰ κάλλον ἔργων, as divers copies reade it, *by good works:*)

2 Pet. 1. 10, 11.

For

For if ye doe these things ye shall never fall; For so an entrance shall be ministred to you abundantly into the everlasting Kingdome of our Lord and Saviour Iesus Christ. Loe, first our calling, then our election; not that wee should begin with heaven, and thence descend to the earth; (it is enough for the Angels on that celestiall Ladder of *Iacob*, to both descend, and ascend;) but that we should from earth ascend to heaven; from our calling to our election. as knowing that God shews what he hath done for us above, by that which hee hath wrought in us here below: Our calling therefore first; not outward, and formall, but inward, and effectuall:

ctuall: The Spirit of God hath a voice, and our ſoule hath an eare; that voice of the Spirit ſpeaks inwardly, and effectually to the eare of the ſoule, calling us out of the ſtate of corrupt nature, into the ſtate of grace; out of darkneſſe into his marvellous light; By thy calling therefore maiſt thou judge of thine election; God never works in vain, neither doth he ever caſt away his ſaving graces, (what ever become of the common) *But whom he did predeſtinate, them alſo he called, and whom he called, them he juſtified, and whom he juſtified, them alſo hee glorified:* This doubtleſſe, thou ſaiſt, is ſure in it ſelfe; but how is it aſſured to me? *Reſ.* That which

Rom. 8. 30

which the Apoſtle addes (as it is read in ſome copies) *By good works*, (if therein we alſo comprehend the acts of beleeving, and repenting) is a notable evidence of our election; but not to urge that clauſe, which (though read in the vulgar) is found wanting in our editions; the cleare words of the Text evince no leſſe; For, if ye do theſe things ye ſhall never fall; here is our negative certainty; and for our poſitive; So, an entrance ſhall be miniſtred unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt; Loe, if we ſhall never fall, if we ſhall undoubtedly enter into the kingdome of Chriſt; what poſſible ſcruple

ſcruple can be made of the bleſſed accompliſhment of our election? What then are theſe things which muſt bee done by us? Caſt your eyes upon that precious chaine of graces which you ſhall finde ſtringed up in the fore-going words, If you *adde to your faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſſe; and to godlineſſe, brotherly kindneſſe; and to brotherly kindneſſe, charity:* If you would know what God hath written concerning you in heaven, look into your owne boſome, ſee what graces he hath there wrought in you; Truth of grace (ſaith the divine Apoſtle, will make good the

2 Pet. 1. 5, 6.

the certainty of your election: Not to instance in the rest of that heavenly combination; Doe but single out the first, and the last, Faith, and Charity; For faith, how cleare is that of our Saviour, *He that beleeves in him that sent me hath everlasting life, and shall not come into condemnation, but hath passed from death to life:* Loe, what accesse can danger have into heaven? all the perill is in the way; now the beleever is already passed into life; This is the grace, by which *Christ dwels in our hearts*; and whereby we have communion with Christ, and an assured testimony of, and from him; *For he that beleeveth in the Son of God, hath the witnesse*

Ioh. 5. 24.

Eph. 3. 17.

1 Ioh. 5. 10

in himselfe; And what witnesse is that? *This is the record, that God hath given us eternall life, and this life is in his Son: He that hath the Son hath life:* Oh happy and sure connexion! Eternall life first, This life eternall is in and by Christ Jesus; This Jesus is ours by faith; This faith witnesseth to our soules our assurance of life eternall. Charity is the last, which comprehends our love both to God and man; for from the reflection of Gods love to us, there ariseth a love from us to God again; The beloved Disciple can say, *We love him because he loved us first*; and from both these, resulteth our love to our brethren; Behold, so full an evidence, that the Apostle

1 Iohn 5. 11, 12.

1 Ioh. 4. 19

Apoſtle tels us expreſly, *That we know we are paſſed from death to life, becauſe we love the brethren*; For the love of the Father is inſeparable from the love of the Sons; *He that loveth him that begets, loves him that is begotten of him.* Now then, my ſon, deale unpartially with thine owne heart; ask of it ſeriouſly, as in the preſence of the ſearcher of all hearts, whether thou doſt not finde in thy ſelfe theſe unfailing evidences of thine election: Art thou not effectually (though not perfectly) called out of the world, and corrupt nature? Doſt thou not inwardly abhorre thy former ſinfull waies? Doſt thou not think of what thou wert with deteſtation?

1 Ioh. 3. 14

1 Ioh. 5. 1.

ſtation? Doſt thou not heartily deſire and endeavour to be in all things approved to God, and conformed to thy Saviour? Doſt thou not gladly caſt thy ſelf upon the Lord Jeſus, and depend upon his free all-ſufficiency for pardon and ſalvation? Doſt thou not love that infinite goodneſſe, who hath been ſo rich in mercies to thee? Doſt thou not love and bleſſe thoſe gleames of goodneſſe which he hath caſt upon his Saints on earth? In plain termes, Doſt thou not love a good man becauſe he is good? Comfort thy ſelf in the Lord, my ſonne; let no fainting qualmes of feare and diſtruſt poſſeſſe thy ſoule; *Faithfull is he that hath called thee,* who will

1 Theſ. 5. 24.

will also *preserve thy whole spirit, and soule, and body blameless unto the comming of our Lord Iesus Christ.* 1 Thes. 5. 23.

Comfort against Temptations.

§ 1. *Christ himselfe assaulted; our triall is for our good.*

THou art haunted with Temptations; that which the Enemy sees he cannot doe by force or fraud, he seeks to effect by importunity; Can this seeme strange to thee, when thou seest the Sonne of God in the Wildernesse forty daies, and forty nights under the hand of the Tempter? He that durst thus set upon the Captain of our salvation, God blessed for ever, how shall he spare fraile flesh and blood? Why would that Saviour Heb. 2. 10.

viour of thine (thinkſt thou) ſuffer himſelfe to be tempted, if not to beare thee out in all thy temptations? The keies of the bottomeleſſe pit are in his hands; he could have ſhut up that preſumptuous ſpirit under chaines of darkneſſe, ſo as he could have come no nearer to him then hell; but he would let him looſe, and permit him to doe his worſt, purpoſely, that we might not think much to be tempted, and that he might foyle that great enemy for us: Canſt thou think that he, who now ſits at the right hand of Majeſty, commanding all the powers of heaven, earth, hell, could not eaſily keep off that malignant ſpirit from aſſailing thee? Canſt thou think him

him leſſe mercifull then mighty? Would he die to ſave thee? and will he turn that bandogge of hell looſe upon thee to worry thee? Doſt thou not pray daily to thy Father in heaven, that hee would not lead thee into temptation? If thou knoweſt thou haſt to doe with a God that heareth prayers, oh thou of little faith, why feareſt thou? Loe, he that was led by his own divine Spirit into the Wilderneſſe to bee tempted of that evill ſpirit, bids thee pray to the Father that he would not lead thee into temptation; as implying that thou couldſt not goe into temptation, unleſſe hee led thee; and whiles he that is thy Father leads thee, how

canſt thou miſcarry? *Let no*
Iam. 1. 13. *man when he is tempted, ſay, I am tempted of God, for God cannot be tempted with evill, neither tempteth he any man:* God tempteth thee not, my ſonne, yet know, that being his, thou couldſt not be tempted without him; both permitting, and ordering that temptation to his owne glory, and thy good: That grace which thy God hath given thee, he will have thus exerciſed, thus manifeſted; So wee have knowne ſome indulgent Father, who being aſſured of the skill and valour of his deare ſon, puts him upon Tiltings, and Barriers, and publique Duels, and lookes on with contentment, as well knowing that hee will come off with

with honour: How had wee knowne the admirable continency of good *Ioseph*, if hee had not beene strongly solicited by a wanton Mistresse? How had wee knowne *Davids* valour, if the Philistims had not had a Giantly Challenger to encounter him? How had wee knowne the invincible piety of the three Children, if there had not beene a Furnace to try them? or of *Daniel*, if there had beene no Lions to accompany him? Bee confident, thy glory shall bee according to the proportion of thy triall; neither couldst thou ever be so happy, if thou hadst not been beholden to temptations.

§ 2. *The powerfull assistance of Gods Spirit, & the example of S. Paul.*

How often (thou saist) have I beaten off these wicked suggestions, yet still they turn upon me again, as if denials invited them, as if they meant to tire me with their continuall solicitations; as if I must yeeld, & be over-laid, though not with their force, yet with their frequence? Know, my sonne, that thou hast to doe with spirituall wickednesses; Eph. 6. 12. whose nature is therefore as unweariable, as their malice unsatisfiable: Thou hast a spirit of thine owne, and besides, God hath given thee of his; so as hee lookes thou shouldst, through the power of his gracious assistance, match the importunity of that evill spirit, with an indefatigable resistance: *Be strong there-*

therefore in the Lord, and in the power of his might; and put on the whole armour of God, that thou maist be able to withstand in the evill day, and having done all, to stand: Look upon a stronger Champion then thy selfe, the blessed Apostle, thou shalt finde him in thine owne condition; see *the messenger of Satan sent to buffet him*; and he did it to purpose; how soundly was that chosen vessell buffeted on both sides, and how often? Thrice hee besought the Lord that it might depart from him; but even yet it would not be; the temptation holds, onely a comfort shall countervaile it, *My grace is sufficient for thee, for my strength is made perfect in weakneſſe:* It is not so much to

Eph. 6. 10, 11, 13.

2 Cor. 12. 7

ver. 8, 9.

to be considered how hard thou art laid at, as how strongly thou art upheld: How many with the blessed Martyr *Theodorus*, have upon racks and gibbets found their consolations stronger then their paines? Whiles therefore the goodnesse of thy God sustaines, and supplies thee with abundance of spirituall vigour and refreshment answerable to the worst of thine assaults, what cause hast thou to complaine of suffering? The advice is high and heroicall, which the Apostle *Iames* gives to his compatriotes; *My brethren, count it all joy, when ye fall into divers temptations*; Let those temptations be rather trials by afflictions, then suggestions of sin, yet even

Iames 1. 2.

even thoſe overcome yeeld no ſmall cauſe of triumph; for by them is our faith no leſſe tried, and the trying of our faith worketh patience; and the perfect work of patience is a bleſſed entireneſſe of grace; The number of enemies addes to the praiſe of the victory; To overcome ſingle temptations is commendable, but to ſubdue Troopes of temptations is glorious.

§ 3. *The reſtraint of our ſpirituall enemies, and their overmatching by the power of God.*

Alas, thou ſaiſt, I am overlaid not with multitudes onely, but with power: In all challenges of Duels, there is wont to be reſpect had to the equality both of the Combatants and weapons; But woe is me, how am I overmatched! For me, I am a weak

weak wretch; and *we wrestle not against flesh and blood, but against Principalities and powers; against the rulers of the darknesse of this world, against spirituall wickednesse in heavenly places:* Behold, *the Amorite, whose height is like the height of the Cedars, and their strength as the strength of oaks:* What are we but poore pismires in the valley, to these men of measures? Who can stand before these sonnes of *Anak*? I did not advise thee, my son, to be strong in thy self; alas, we are all made up of weaknesse: One of those powers of darknesse were able to subdue a whole world of men; but to bee strong in the Lord, whose loweſt Angel is able to vanquish a whole hell of Devils;

Eph. 6. 12.

Amos 2. 9.

Devils; and in the power of his might, who commandeth the moſt furious of thoſe infernall ſpirits to their chains: Woe were us if we were left in our owne hands; there were no way with us but foyling, and death: But, *our help is in the name of the Lord, who hath made heaven and earth: The Lord is our ſtrength and our ſhield; he is our rock and our ſalvation; he is our defence ſo as we ſhall not be moved: It is he that hath girded us with ſtrength unto battle; and that ſubdueth thoſe that riſe up againſt us.* Take courage therefore to thy ſelfe, man; there cannot be ſo much difference betwixt thee, and thoſe helliſh powers, as there is betwixt them, and the Almighty;

Pſal. 124. 8

Pſal. 28. 7.

Pſ. 62. 2, 6.

Pſa. 18. 29, 40.

mighty; their force is finite, and limited by his omnipotence: How faine doſt thou think *Iannes* and *Iambres*, the great Magicians of Egypt, by the conjoyned powers of hell, would have made but a louſe in an affront to *Moſes*? yet they could not: How earneſtly was that legion of Devils faine to begge but for leave to prevaile over a few Gadarene ſwine? How ſtrong therefore ſoever they ſeeme to thee, yet to him they are ſo meere weakneſſe, that they cannot ſo much as move without him: Who can fear a Beare or a Lion when he ſees them chained to their ſtake? Even children can behold them baited when they ſee their reſtraint: Look not upon

upon thy ſelf therefore; look not upon them, but looke up to that over-ruling hand of the Almighty, who ordinates all their motions to his owne holy purpoſes, and even out of their malice, raiſes glory to himſelfe, and advantage to his ſervants.

§ 4. *The advantage that is made to us by our temptations and foiles.*

It is a wofull advantage, thou ſaiſt, that I have made of temptations; for, alas, I have been ſhamefully foiled by them; and what by their ſubtlety, and what by their violence, have been miſcarried into a grievous ſin againſt my God, and lie downe in a juſt confuſion of face to have been ſo miſerably vanquiſhed. Hadſt thou wanted teares, my ſonne, for thine offence, I ſhould willingly have

have lent thee some; It is indeed an heavy case that thou hast given thy deadly enemy this cause to triumph over thee, and hast thus provoked thy God: Be thou thorowly humbled under the conscience of thy sin, and be not too sudden in snatching a pardon out of the hand which thou hast offended; be humbled; but after thou hast made thy peace with God, by a serious repentance, bee not disheartned with thy failings; neither doe I feare to tell thee of an advantage to be made, not of thy temptations onely, but even of thy sinne: What art thou other then a gainer, if having been beaten down to thy knees, thou hast in an holy indignation risen up, and fought

fought so much the more valiantly: A wound received doth but whet the edge of true fortitude: Many a one had never been victorious if hee had not seene himselfe bleed first; Look where thou wilt, upon all the Saints of God, mark if thou canst see any one of them without his scarres: Oh the fearfull gashes that we have seen in the noblest of Gods Champions upon earth, whose courage had never been raised so high, if it had not been out of the sense of some former discomfitures! As some well spirited wrestler, therefore, be not so much troubled with thy fall, as zealous to repay it with a more successefull grapling: *We know* (saith the blessed

Rom.8.28 ſed Apoſtle) *that all things work together for good to them that love God:* All things; yea, even thoſe that are worſe then nothing, their very ſins: The *Corinthians* offended in their ſilent connivence at the inceſtuous perſon; the Apoſtles reproofe produceth their ſorrow; what was the iſſue? 2Cor.7.11 *For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you? yea, what clearing of your ſelves, yea, what indignation, yea, what feare, yea, what vehement deſire, yea, what zeal, yea, what revenge?* Loe, what a marvellous advantage is here made of one offence? What hath Satan now gotten by this match? One poore *Corinthian* is miſ-led to an inceſtuous

ceſtuous copulation; The evill ſpirit rejoyceth to have got ſuch a prey; but how long ſhall he enjoy it? Soon after the offending ſoul, upon the Apoſtles holy cenſure is reclaimed; he is delivered over to Satan, that Satan ſhould never poſſeſſe him: The *Corinthians* are raiſed to a greater height of godly zeale then ever: *Corinth* had never been ſo rich in grace, if it had not been defiled with ſo foule a crime: Say now, whether this bee not in effect, thy caſe? Shouldſt thou ever have ſo much hated thy ſin, if thou hadſt not beene drawn in to commit it? Shouldſt thou have found in thy ſelfe ſo fervent love to thy God, if it had not been out of the ſenſe of his

his great mercy in remitting it? Wouldst thou have been so wary of thy steps as now thou art, if thou hadst never slipped? Give glory to God, my sonne, whiles thou giveſt shame to thy selfe; and blesse him for the benefit that hee hath been pleased to make of thine offending him.

§ 5. *Complaint of relapses into sin, with the remedy thereof.*

But, alas, thou saist, my case is farre worse then it is conceived; I have been more then once miscarried into the same sin: Even after I have made profession of my repentance, I have been transported into my former wickednesse: Having washed off my sinne (as I thought) with my many teares, yet I have suffered my soule to bee defiled with it again: I may not flatter thee, my

my ſon, this condition is dangerous. Thoſe diſeaſes, which upon their firſt ſeizure, have without any great perill of the patient received cure, after a recidivation have threatned death; Look upon the Saints of God, thou ſhalt find they have kept aloofe from that fire wherewith they have been formerly burnt; Thou ſhalt not finde *Noah* againe uncovered through drunkenneſſe in his tent; thou ſhalt not find *Iudah* climbing up againe to *Thamars* bed; Thou ſhalt not take *Peter* again in the High Prieſts hall denying his Maſter; or (after *Pauls* reproofe) *halting in his diſſimulation*; But, tell mee, notwithſtanding, art thou truly ſerious with thy God? haſt

Gal. 2. 11, 12, 13.

haſt thou doubled thine humiliation for the reduplication of thine offence? haſt thou ſought God ſo much the more inſtantly with an unfained contrition of heart? haſt thou found thy ſoul wrought to ſo much greater deteſtation of thy ſin, as thine acquaintance with it hath beene more? haſt thou taken this occaſion to lay better hold on thy Saviour, and to re-inforce the vowes of thy more carefull and ſtrict obedience? Be of good chear, this unpurpoſed reiteration of thy ſinne ſhall be no prejudice to thy ſalvation: It is one thing for a man to walk on willingly in a beaten path of ſin, another thing for a man to bee juſtled out of the way of righteouſneſſe

teousnesse by the violence of a temptation, which he soone recovers againe by a sound repentance. The best cannot but be overtaken with sinne; but *he that is borne of God, doth not commit sin*; he may be transported whither he meant not, but he makes not a trade of doing ill; his heart is against that which his hand is drawn unto; and if in this inward strife he be over-powerd; hee lies not down in a willing yeeldance, but struggles up again, and in a resumed courage and indignation tramples on that which formerly supplanted him. Didst thou give thy selfe over to a resolved course of sinning, and betwixt whiles shouldst knock thy brest with a for-

1 Iohn 3.9

mall *God forgive me*, I ſhould have no comfort in ſtore for thee, but ſend thee rather to the whipping-ſtock of the Almighty for due correction, if poſſibly thoſe ſeaſonable ſtripes may prevent thine everlaſting torments: but now ſince *what thou hateſt, that thou doeſt*; *and thou doeſt that which thou wouldſt not*; *and it is no more thou that doeſt it, but ſin that dwels in thee*; cry out as much as thou wilt on the ſinfulneſſe of thy ſin; bewaile thy weakneſſe with a better man then thy ſelfe; *O wretched man that I am who ſhall deliver me from the body of this death!* but know, that thou haſt found mercy with thy God, thy repeated ſinne may grieve, but cannot hurt thy

Rom. 7. 15, 16, 17.

Rom. 7. 13.

Rom. 7. 24.

thy ſoule: Had we to doe with a finite compaſſion, it might be abated by ſpending it ſelfe upon a frequent remiſſion; like as ſome great river may be drawn dry by many ſmall out-lets; but now that we deale with a God whoſe mercy is as himſelfe, infinite; it is not the greatneſſe or the number of our offences that can make a difference in his free remiſſions: That God who hath charged our weak charity *not to be overcome with evill, but to overcome evill with good*, juſtly ſcorneth that we ſhould think his infinite and incomprehenſible goodneſſe can be checked with our evill; It was not without a ſingular providence that *Peter* came to our Saviour with

Rom. 12. ult.

that queſtion in his mouth,
Mat. 18. 21 *Lord, how often ſhall my brother ſinne againſt me, and I forgive him? till ſeven times?* that it might fetch from that bleſſed Sonne of God that gracious anſwer for our perpetuall direction and comfort; *I ſay*
Mat. 18. 22 *not unto thee, untill ſeven times, but untill ſeventy times ſeven:* Lord, if thou wouldſt have us ſinfull men thus indulgent to one another, in the caſe of our mutuall offences, what limits can be ſet to thy mercies in our ſins againſt thee? Be we penitent, thou canſt not but be gracious.

Comforts

Comforts against weakneſſe of Grace.

§ 1. *Comfort from the common condition of all Saints.*

THou complaineſt of the weakneſſe of Grace; ſome little ſtirrings thou feeleſt of Gods Spirit within thee; but ſo feeble, that thou canſt not finde any ſolid comfort in them: thou ſeeſt others (thou ſaiſt) whoſe *breſts are full of milk, and their bones moiſtned with marrow*, whiles thou languiſheſt under a ſpirituall leanneſſe and imbecillity: thou wanteſt that vigorous heat of holy affections, and that alacrity in the performance of holy duties, which thou obſerveſt in other Chriſtians. I love this complaint of thine, my ſonne; and tell

Iob 21. 24.

thee, that without this thou couldst not be in the way of being happy: Thinkst thou that those whom thou esteemest more eminent in grace, make not the same moan that thou dost? Certainly, they never had any grace, if they did not complain to have too little: Every man best feeles his own wants, and is ready to passe secret censures upon himselfe for that, wherein he is applauded by others: Even the man after Gods owne heart can say, *But I am poore and sorrowfull:* He was a great King when he said so; it was not meannesse in outward estate that troubled him, but a spirituall needinesse; for hee had before, in the same heavenly Ditty, professed,

Psal. 69. 29

O God, thou knoweſt my fooliſhneſſe, and my guiltineſſe is not hid from thee: It was an old obſervation of wiſe *Solomon*; *There is that maketh himſelfe rich, and hath nothing; there is that maketh himſelfe poor, yet hath great riches*; In this latter rank are many gracious ſoules, and thine (I hope) for one; who, certainly, had never been ſo wealthy in grace, if they had been conceited of greater ſtore: Even in this ſenſe many a Saint may ſay with Saint *Paul*, *When I am weake, then I am ſtrong*: Since the very complaint of weakneſſe, argues ſtrength, and on the contrary, an opinion of ſufficient grace, is an evident conviction of meere emptineſſe. Pſal. 69. 5. Prov. 13. 7.

§ 2. *Comfort from the improvement of weake graces; & Gods free distribution.*

But ſuppoſe thy ſelfe, ſo poore as thou pretendeſt; It is not ſo much what we have, as how we improve it: How many have we knowne that have growne rich out of a little, whereas others out of a great ſtock have run into debt and beggery? Had that ſervant in the Goſpel, who received but one talent, imployed it to the gain of a ſecond, he had been proportionably as well rewarded as he that with five gained ten: In our temporall eſtate wee are warned by the wiſeſt man

Pro.28.20 tō *take heed of making haſte to be rich*; and the great Apoſtle tels us, *That he that would be*

1 Tim.6.9. *rich fals into many temptations*; Surely, there is no ſmall danger alſo in affecting to be too ſuddenly

ſuddenly rich in the endowments of the ſoule; this cannot but be accompanied with the temptation of an unthankfull diſtruſt; for on the one ſide, he that beleeves makes not haſte; and on the other, we cannot bee ſufficiently thankfull for what wee have, whiles wee doe over eagerly reach after what wee have not. Tell me, thou querulous Soule, doſt thou not acknowledge what thou haſt to be the gift of God? And wilt thou not allow the great Benefactor of heaven to diſpenſe his owne favours as he pleaſeth? If he think fit rather to fill thy veſſell with drops of grace, art thou diſcontented becauſe hee doth not poure out his Spirit upon

thee in full phialls? If thou have any at all, it is more then he owes thee, more then thou canst repay him; Take what thou hast as an earnest of more, and wait thankfully upon his bounty for the rest: Is it not meet in a free gift to attend the leasure of the donour? What sturdy, and ill mannerd beggers are wee, if we will not stay at the doore till we be served; and grudge at our almes when it comes? Look upon the Father of the faithfull, thou shalt finde him fourscore and sixe yeares childlesse; and at last after he had got an *Ismael*, hee must wait fourteen yeares more for the promised seed; and when hee had enjoyed him not much longer then he expected

Abraham

cted him, he must then sacrifice him to the giver: Thus, thus my sonne must our faith bee exercised in attendance both for time, and measure of mercy.

§ 3. *Comfort from Gods acceptation of truth, not quantity.*

Thy graces are weak; yet, if true, discomfort not thy selfe; how many weak bodies have we knowne which with carefull tendance, have enjoyed better and longer health, then those that have had bigger limbs, and more brawny armes? neither is it otherwise in the soul; Soundnesse of grace is health, increased degrees of grace make up the strength of that spirituall part; if thou have but this health tenderly observed, thou maist be happy in the enjoying of thy God, although

although more happy in a comfortable ſenſe of a ſtronger fruition. We have to do with a God that ſtands not ſo much upon quantity, as truth of grace; he knowes we can have nothing but what hee gives us, and inables us to improve; and where he ſees our wils and endeavours not wanting, he is ready to accept and crown his owne gifts in us: *He will not break the bruiſed reed, nor quench the ſmoaking flaxe.* Mat. 12. 20

§ 4. *Comfort from the variety of Gods gifts, and the ages and ſtatures of grace.*

Thou art weak in grace: Be not diſcouraged, my ſon, there are all ages, all ſtatures in Chriſt: Shall the child repine that he is not ſuddenly growne a man? Shall the Dwarfe quarrell that he is not a Giant? Were there a ſtanderd

derd of graces, leſſe then which would not be accepted, thou hadſt reaſon to bee troubled; but it is ſo far from that, as that our Saviour hath encharged, *Suffer little children to come to me, and forbid them not, for of ſuch is the kingdome of heaven*. Mat. 19. 14

In ſome legall oblations it pleaſed God to regard time and age; The Lamb for the Paſſeover, and for the peace-offering; Lev. 3. 7. Lev. 4. 14. the Bullock for the ſin-offering of Iſrael, have their date aſſigned; And in divers caſes he hath called for two Turtle Doves, or two young Pigeons: Young Turtles, and old Doves, in the meane while, (according to our Jewiſh Doctors) were unlawfull to bee offered; but in our ſpirituall Lev. 1. 14. Lev. 5. 7, 11 Lev. 12. 8. Lev. 15. 14

ſacrifices

sacrifices all ages are equally accepted; He that is eternall regards not time; he that is infinite and almighty regards not statures; Even the eleventh houre carried the peny as well as the first: and, *Let the weak say, I am strong.* Ioel 3. 10.

§ 5. *Comfort from the safety of our leasurely progresse in grace.*

It troubles thee that thou hast made so slow progresse in graces; thy desire is to heaven-ward, & thou checkest thy self for no more speed: It is an happy ambition that carries thee on in that way to blessednesse. Quicken thy selfe what thou maist, with all gracious incitations in that holy course: But know, my son, that we may not alwaies hope to goe thitherward on the spurre; in that passage there are waies that will

will not admit of haſte; how many have we knowne that by too much forwardneſſe have been caſt back in their journey, whether through want of breath, or miſtaking their way, or miſplacing their ſteps? I praiſe thee that it is the deſire of thy ſoule to *run the way of Gods Commandements*; and doe encourage thine holy zeale in ſpeeding that holy race; ever praying thou *maiſt ſo run as that thou maiſt obtain*; But withal, Imuſt tell thee, that, *Bleſſed is the man that doth* but *walk in the Law of the Lord*; whiles thou paſſeſt on, though but a foot pace, thou art every ſtep nearer to thy glory; ſo long as thou riddeſt way, thou art ſafe; *Bleſſed is the man whoſe ſtrength*

Pſ. 119. 32.

1 Cor. 9. 24

Pſal. 119. 1

Pſal. 84. 5,6,7.

ſtrength is in thee, O God; in whoſe heart are thy waies; who paſſing through the vale of miſery, goes on from ſtrength to ſtrength, till he appeare before thee his God in Sion.

§ 6. *Comfort from our good deſires and indeavours.*

Thy grace is little; but thou wiſheſt, and laboureſt for more; this is a good beginning of heavenly wealth: He is in a good way to riches, that deſires to thrive: Never any holy ſoule loſt her longing: If thy wiſhes be hearty and ſerious, thou haſt that which thou craveſt, or at leaſt be ſure thou ſhalt have: *If any man lack wiſdome, let him aske of God, who giveth to all men liberally, and upbraideth no man, and it ſhall be given him:* Were this condition offered us for worldly riches,

Iames 1.5.

riches, who would be poore? If we imbrace it not in ſpirituall, either we diſtruſt the promiſes, or neglect our own mercies: In theſe temporall things how many have ſo eagerly followed the chaſe of the world that they have over-run it, and whiles they have greedily ſwallowed gain, have been choaked with it? but in thoſe better bleſſings, earneſtneſſe of deſire, and fervour of proſecution was never but anſwered with a gracious impetration.

§ 7. *Comfort from the happineſs of an humble poverty.*

Thou art poore in grace, but in an humble ſelf-dejection longeſt for more; know, that an humble poverty, is better then a proud fulneſſe; Wert thou poore and proud, there were no hope of thy proſici-

proficiency; thy falſe conceit lies in the way of thy thrift; and many a one had beene gracious, if they had not ſo thought themſelves; but now, that thou art meaner in thine opinion, then in thine eſtate, who can more juſtly challenge our Saviours bleſſing, Mat. 5. 3. *Bleſſed are the poore in ſpirit, for theirs is the kingdome of heaven?* Thou art weak in grace; It is thine owne fault if thou getteſt not more ſtrength: Wherefore ſerves that heavenly food of the Word and Sacraments, but to nouriſh thy ſoule to eternall life? Doe but eate and digeſt, and thou canſt not but grow ſtronger: God will not be wanting to thee in an increaſe of grace, if thou be not

not wanting to thy selfe: He offers his spirit to thee with the meanes; it is thy sinfull neglect if thou separate them: Thou knowest in whose hands is the staffe of bread; pray that hee who gives thee the food and the mouth, would also give thee appetite, digestion, nourishment.

§ 8. *An incitement to more caution, and faster adherence to God.*

Thy grace is weak; it concerns thee so much the more to bee cautious in avoyding occasions of temptation; He that carries brittle glasses is chary of them that they take not a knock, whereas strong metall feares no danger: Hee that hath but a small rush-candle, walks softly, and keeps off every aire: Thou art weak, thy God is strong: Dost thou not see the feeble child

child that findes hee cannot goe alone, how faſt he clings to the hand of his mother; more truſting to her help then his own ſtrength; Doe thou ſo to thy God; and ſay with the bleſſed Pſalmiſt; *Hold up my goings in thy paths that my foot-ſteps ſlip not; Hold thou me up, and I ſhall be ſafe; Vphold mee according to thy word that I may live, and let me not be aſhamed of my hope.* *Peter* was a bold man, that durſt ſtep forth, and ſet his foot upon the liquid face of the waters; but he that ventured to walk there, upon the ſtrength of his faith, when he felt the ſtiffe winde, and ſaw the great billow, began to ſink in his weakneſſe; but no ſooner had Jeſus ſtretched forth

Pſal. 17. 5.
Pſal. 119. 117, 116.
Matth. 14. 29, 30, 31.

forth his hand, and caught him, then he takes courage, and walks now with the same confidence upon the Sea, that he wont to walk on the Land: Together with a check, he receives more supportation from Christ, then his owne legges could afford him: Feare no miscarriage through thine owne weakneſſe, whiles thou art held up by that ſtrong helper.

Comforts

Comforts against Infamy and Disgrace.

§ 1. *Comforts from like sufferings of the holiest, yea, of Christ himself.*

NEXT to our body and soule, is the care of our reputation, which whoso hath lost, is no better then civilly dead; Thou sufferest under a publique infamy; I I doe not ask how justly; He was a wise man that said, It was fit for every good man to feare even a false reproach: A good name is no lesse wounded for the time, with that, then with a just crimination. This is a sore evill my son, and such, as against which there is no preservative, and for which there is hardly any remedy; Innocence it selfe is no antidote against

againſt evill tongues; Neither greatneſſe nor ſanctity can ſecure any man from unjuſt calumny; Might that be any eaſe to thy heart, I could tell thee of the greateſt of Kings, and holieſt of Saints, that have grievouſly complained of this miſchiefe, and yet were not able to help themſelves; Thou haſt the company of the beſt that ever the earth bore, if that may be any mitigation of thy miſery: Yea, what doe I ſpeake of ſinfull men, whoſe greateſt purity might be blurred with ſome imperfections: Looke upon the Lord of Life, the eternall Sonne of the everliving God, God cloathed in fleſh, and ſee whether any other were his lot, whiles he ſojourned

ſojourned in this region of mortality; Doſt thou not heare him for his gracious ſociableneſſe, branded as a
Matth. 11. 19. man *gluttonous, a wine-bibber, a friend of Publicanes and Sinners?* Doſt thou not hear him for his powerfull and mercifull cure of Demoniacks, blazoned for a fellow
Mat. 12. 24 that *caſts out Devils through Beelzebub the Prince of the Devils?* Doſt thou not heare him ſclandred to death for
Ioh. 19. 12. *treaſon againſt Cæſar, and blaſphemy againſt God?* Doſt thou not heare the multitude
Mat. 26. 65 Ioh. 10. 20 ſay, *He is mad, and hath a Devil?* Doſt thou not heare him after his death charged
Mat. 27. 63 with impoſture? And can there bee any worſe names then Glutton, Drunkard, Conjurer,

Conjurer, Traytor, Blaſphemer, Mad man, Demoniack, Impoſtor? Who now can henceforth thinke much to be ſclandered with meaner crimes, when he heares the moſt holy Sonne of God, in whoſe mouth was no guile, & in whom the Prince of this world could finde nothing, laden with ſo hainous calumniations? Ioh. 14. 30.

§ 2. *Comfort of our recourſe to God.*

Thou art ſmitten with a foule tongue; I marvell not if it goe deep into thy ſoule; That man gave an high praiſe to his ſword, that ſaid it was ſharper then ſclander; And if a raſour be yet ſharper, ſuch did *David* finde the *Edomites* tongue: Pſal. 52. 2. And if theſe weapons reach not yet farre enough, he found both ſpears Pſal. 57. 4.

and arrowes in the mouthes of his traducers: Loe, thou art but in the ſame caſe with the man after Gods owne heart: What ſhouldſt thou do, but for *Davids* complaint make uſe of *Davids* remedy? Pſ.57.2,3. *I will cry unto God moſt high; unto God that performeth all things for me: He ſhall ſend from heaven and ſave me from the reproach of him that would ſwallow me up: God ſhall ſend forth his mercy and his truth:* Doe by thy ſclander, as *Ezekiah* did by the railing lines of *Rabſhakeh*, ſpread them before the Lord, and leave thy quarrell in the juſt hands of that great arbiter of heaven and earth, who will be ſure in his good time to revenge thy wrong, and to clear thine inno-

innocence, and will requite thee good for theſe cauſleſſe curſes.

2 Sam. 16. 12.

§ 3. *Comfort from the clearneſs of our conſcience.*

In the meane while thou ſaieſt, I ſtand blemiſhed with an odious aſperſion; my name paſſes through many a foule mouth: Thou heareſt, my ſonne, what ſome others ſay, but what doſt thou heare from the bird in thy boſome? If thy conſcience acquit thee and pronounce thee guiltleſſe, obdure thy fore-head againſt all the ſpight of malice; What is ill fame, but a little corrupted, unſavoury breath? Doe but turne away thine eare that thou receive it not, and what art thou the worſe? Oh thy weakneſſe, if thou ſuffer thy ſelfe to bee blown over by the meere aire

of ſome putrified lungs, which if thou doe but a little decline by ſhifting thy foot, will ſoon vaniſh.

§ 4. *Comfort from the improvement of our reaſon.*

Thou art under ill tongues; This is an evill proper onely to man; Other creatures are no leſſe ſubject to diſeaſe, to death, to outward violence then he; but none elſe can be obnoxious to a detraction; ſith none other is capable of ſpeech, whereout a ſclander can bee formed; they have their ſeverall ſounds and notes of expreſſion, whereby they can ſignifie their diſlike and anger; but onely man can cloathe his angry thoughts with words of offence; ſo as that faculty which was given him for an advantage, is depraved to a further miſchiefe;

miſchiefe; But the ſame liberall hand of his Creatour hath alſo indued him with a property of reaſon, which as it ought to direct his language to others, ſo alſo to teach him how to make uſe of others language to him; and where he finds it wrongfull, either to convince it by a juſt apology, or to contemne it; If therefore thou underſtandeſt thy ſelfe to lie under an unjuſt obloquie, have ſo much of the man in thee, as either to confute, or deſpiſe it.

§ 5. *Comfort from the cauſe of our ſuffering.*

Thou art ſhamefully traduced; I could pity thy ſuffering, but withall give mee leave to enquire not ſo much what thou ſuffereſt, as for what; If for a good cauſe, I

shall turn my pity into envie; Truth it selfe hath told thee thou art in the way to blessednesse; Who can pity thee for that wherein thou hast cause to rejoyce? *Blessed are ye when men revile you, and persecute you, and shall say all manner of evill against you falsly for my sake: Rejoyce and be exceeding glad, for great is your reward in heaven.* Yea, rather pluck up thy spirits, and take up the resolution of holy *Iob*, *If mine adversary had written a book against me; Surely, I would take it upon my shoulders, and binde it as a crown to me*; and say with that gracious King of *Israel*, *I will be yet more vile for the Lord.*

Mat. 5. 11.

Iob 31. 35, 36.

2 Sam. 6. 22

§ 6. *Comforts from our envied vertue.*

Thou art reproached by lewd men; Thank thine own vertue

vertue that thou art envied; wert thou so bad as thy detractors, thou shouldst sit quiet enough; *If ye were of the world,* saith our Saviour, *the world would love his owne; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.* Ioh.15.19. Whiles the Moon sits, no dogs bark at her; it is her shining that opens their mouth: Wert thou either obscure or wicked, thou mightst be safe, but if thou wilt needs bee eminently good, look for the lashes of ill tongues; *They think it strange that ye run not with them into the same excesse of riot, speaking evill of you,* 1 Pet.4.4. saith the prime Apostle. It was not without reason that the great

Muſitian in the ſtory ſtruck his ſcholar, becauſe he ſaw the multitude applaud his skill; as well knowing, that had he been true to his art, thoſe miſ-judging eares could not have approved him: What more excellent inſtruments had God ever in his Church then the bleſſed Apoſtles, and what acceptation found they on the earth?

1 Cor. 4. 13 *Being defamed, we intreat; we are made as the filth of the world, and are the off-ſcouring of all things unto this day:*

1 Cor. 4. 9. *We are made a ſpectacle to the world, to Angels, and to men.*

Complain if thou canſt of a worſe condition then theſe great Ambaſſadors of the high God; otherwiſe, reſolve with the choſen veſſell, to paſſe

passe chearfully through honour, and dishonour, through evill report and good report, towards the goale of immortality.

§ 7. *Comfort from others sleighting of reproaches.*

Thou art disgraced through sclanderous reports. It is not meere aire that we live by; How many hast thou known that have blown over a just infamy with a careless neglect? pleasing themselves to think that they have thriven even under curses; and shall their guiltinesse be entertained with more courage then thine innocence? Let those whose heart is as foule as their name, be troubled with deserved censures; doe not thou give so much way to malice, as to yeeld any regard to her mis-raised suggestions;

thou canſt not deviſe how more to vexe a detractor, then by contempt; thus thou ſhalt force ſpight, as that wiſe heathen truly ſaid, to drink off the greateſt part of her own poyſon.

§ 8. *Comfort from the narrow bounds of infamy.*

Thou art diſgraced with an ill fame: What a poore matter is this? How farre doſt thou think that ſound reacheth? perhaps to the next village, perhaps further to the whole Shire wherein thou dwelleſt; it is like the next County never heard of thy name; and if thou look yet further off; aſſoon maiſt thou be talkt of amongſt the Antipodes, as in the neighbouring region: and what a ſmall ſpot of earth is this to which thy ſhame is confined?

ned? Didst thou know the vast extent of this great world, thou wouldst easily see into how narrow a corner our either glory, or dishonor can be pent up: and shouldst confesse how little reason we can have to affect the one, or be disheartned with the other.

§ 9. *Comfort from the short life of slander.*

Thou art wronged with an unjust disgrace; Have patience a while; slanders are not long liv'd: Truth is the child of time; ere long she shall appeare and vindicate thee. Wait upon the God of truth, who shall cause *thy light to break forth as the morning; and thine health to spring forth speedily*: But if otherwise, what speakest thou of a shame, which as it is locall, so it is momentany, soon passed over in

Esay 58. 8.

in silence, and oblivion; There is a shame, my son, which is worthy of thy feare; which is both universall, before the face of all the world of Angels, and men, and beyond the reach of time, eternall; feare this, and contemne the other; On the contrary, if fame should befriend thee so much, as to strain her cheeks in sounding thy praises; and should cry thee up for vertuous, and eminent every way; Eccles. 9. 1. *Alas, how few shall hear her, and how soon is that noyse stilled, and forgotten?* Shortly then, let it be thy main care to demeane thy selfe holily and conscionably before God and men; leave the rest upon God, who shall be sure to make his word good in spight of

of men and devils; *The memory of the just shall be blessed but the name of the wicked shall rot.* Prov. 10. 7.

Comforts against publique Calamities.

§ 1. *Comfort from the inevitable necessity of changes, and Gods over-ruling them.*

THOU art afflicted with the publique calamities; so it becomes thee as a good man, a good Christian, a good Patriote. Wee are not entire peeces, but are all limbs of a community both of Church and Kingdome; whiles the whole body suffers, how can we be free? This should be no news to us; what earthly Kingdome or State hath ever enjoyed a constant felicity? These publique bodies, like as

as ſingle perſons, have their birth, their infancy, their youth, their vigour, their declinations: Even the white marble of that famous embleme, and type of Gods Church, after not many centuries of yeares felt the dint of Time, and mouldred to nothing; It is as much as thoſe heavenly bodies above can doe, to avoyd change; well might we be diſtracted with theſe troubles, my ſon, if we did not well know whence they come, even from a moſt wiſe, holy, powerfull, juſt providence: He that ſits in heaven orders theſe earthly affaires according to the eternall counſell of his will; It is that Almighty hand that holds the ſtern of this toſſed veſſell,

veſſell, and ſteares it in that courſe which he knows beſt; it is not for us that are paſſengers to meddle with the card, or compaſſe; Let that all-skilfull Pilot alone with his owne work, he knows every rock, and ſhelfe that may endanger it, and can cut the proudeſt billow that threatens it, with eaſe; *It is the Lord, let him doe what ſeemeth him good.* 1 Sam. 3. 18

§ 2. *The ſenſe and ſympathy of common evils.*

Were there no other reſpects then perſonall, I cannot blame thee if thy feares ſtrive with thy griefe for the publique evils; every mans intereſt is involved in the common: And if the Ship ſink, what will become of the paſſengers? But withall, there is a kind of inbred ſympathy

pathy in every good heart, which gives us a ſhare in all others miſeries, and affects us more deeply for them, then for our own; Old indulgent *Eli* loved his ſonnes too well, and was therefore no doubt very ſenſible of their death; yet that part of the news paſſed over with ſome, not mortall, paſſion; but when hee heard of the Ark of God taken, now his neck and his heart were broken together; and his religious daughter in Law, though ſhe were delivered upon this report, of a ſonne, yet ſhe died in travell of that heavy news, and could live onely to ſay, *Ichabod, The glory is departed from Iſrael, for the Ark of God is taken:* diſregarding her new ſonne when

1 Sam. 4. 17, 18.

1 Sam. 4. 21, 22.

when she heard of the losse of her people, and of her God: How many Pagans have wee read of, that have died resolutely for their Country, chearfully sacrificing themselves to the publique? how many that would die with their Country, hating to think of over-living the common ruine? how many that have professed a scorn to bee beholden for their lives to their peoples murtherer? we shall as soone extinguish both grace and nature, as quit this compassionate sense of the common calamities.

§ 3. *Comfort from the sure protection of the Almighty.*

Thou grievest for the publique distempers; Mourn not as one without faith; Be sure *He that keepeth Israel will neither slumber nor sleep.* Wherefore

fore was the holy Tabernacle
Exod.26.7 over-ſpred with a ſtrong Tent of skins, but to figure out unto us Gods Church ſheltred under a ſure protection? He that was ſo curious of the cuſtody of his materiall Temple, by night as well as by day, that a ſleeping Levite might not eſcape beating, and burning of garments; how carefull doe we think he will ever be of his ſpirituall and living houſe? How unmeet Judges are we of his holy proceedings? we are ready to meaſure his love ſtill by an outward proſperity, then which nothing can be more uncertain; The Almighty goes by other rules, ſuch as are moſt conſonant to his infinite juſtice and mercy: I am abaſhed

ſhed to heare a Pagan, though no vulgar one, ſay, Whatſoever is brought to paſſe, a wiſe man thinks ought to be ſo done, neither goes about to rebuke nature, but findes it beſt to ſuffer what he cannot alter: And ſhall we Chriſtians repine at thoſe ſeemingly harſh events, which we ſee fall out in Gods Church, whiles we are ignorant of his deſignes? and bee ready to bleſſe a thriving prophaneneſſe? Look abroad upon the ancient lot of Gods inheritance, and their corrivals in glory; thou ſhalt ſee the Family of *Eſau* flouriſhing and renowned, yeelding beſides Dukes, eight Kings of his line, whiles poore *Iſrael* was toyling, and ſweating in the Egyp-

Senec. Epiſt. 107.

Egyptian furnaces; yet wee know the word to ſtand inviolable, *The elder ſhall ſerve the younger*; and, *Iacob have I loved, Eſau I have hated*; What if that great and wiſe God (who works oft-times by contraries, and brings light out of darkneſſe) have purpoſed to fetch honour and happineſſe to his Church out of this ſad affliction? Metals are never ſo bright as when they are ſcoured; Perfumes and ſpices never ſo redolent, as when they have felt the fire, and the peſtle; Wilt thou not give the Phyſitian leave to make uſe of his Mithridate, becauſe there are vipers in the compoſition? how unworthy art thou of health, if thou wilt not truſt the fidelity

and

and skill of the Artiſt in mixing ſo wholſome a cordiall?

§ 4. *Conſideration of the Iuſtice of Gods proceedings.*

Thou art troubled with the publique miſeries; Take heed that thy griefe be cleare of all impiety; wouldſt thou not have God to be juſt, that is, himſelfe? Wouldſt thou not allow it an act of his juſtice to puniſh ſinnes? Canſt thou deny that our ſins have reacht up to heaven, and call'd for judgement? *Why is the living man ſorrowfull? man ſuffereth for his ſinnes.* Lam.3.39. I reade of a devout man that was inſtant with God in his prayers for a Nation not farre off, and was anſwered, Suffer the proud to be humbled; whether we will ſuffer it or no, the juſt God will humble the proud,

proud, and puniſh the ſinfull. The wonderfull patience, and infinite juſtice of the Almighty hath ſet a ſtint to the wickedneſſe of every people; Gen. 15. 16 *The iniquity of the Amorites is not yet full*, ſaith God to *Abraham*; when the meaſure is once made up, it is time for God to ſtrike; we ſhall then complaine in vaine, and too late: Wouldſt thou know *Repentance* then what is to be done for the preventing of a deſtructive vengeance? there is no way under heaven but this, to break off our ſinnes by a ſeaſonable and ſerious repentance: by the united forces of our holy reſolutions, and endeavours, to make an head againſt the over-bearing wickedneſſe of the time; and

not

not to suffer it to fill up towards the brimme of that fatall Ephah; till which time the long-suffering God onely threatens, and corrects a people, but then he plagues them; and stands upon the necessity of his inviolable justice; *Shall I not visit for these things, saith the Lord, and shall not my soule be avenged on such a Nation as this?* Jer. 5. 9.

§ 5. *The remedy; our particular repentance.*

Thou mourneſt for the common sufferings; thou doſt well, our teares can never be better bestowed; But the while, is not thine hand in them? have not thy sinnes helped to make up this irritating heap? hast not thou cast in thy symbole into the common shot? May not the times justly challenge thee in part as

as acceſſary to their miſery? Begin at home, my ſon, if thou wiſh well to the publique, and make thine owne peace with thy God for thy particular offences. Renue thy Covenant with God of a more holy and ſtrict obedience; and then poure out thy prayers and teares for an univerſall mercy; ſo ſhalt thou not onely pull away one brand from this conſuming fire, but help effectually to quench the common conflagration.

§ 6. *The unſpeakable miſeries of a civill Warre.*

Thy heart bleeds to ſee the wofull vaſtation of civill diſcord, and the deadly fury of home-bred enemies; Certainly there is nothing under heaven more gaſtly and dreadfull then the face of an inteſtine

inteſtine Warre, nothing that doth ſo nearly reſemble hell: Woe is me, here is altogether killing, and dying, and torturing, and burning, & ſhrieks, and cries, and ejulatiõns, and fearfull ſounds, and furious violences, and whatſoever may either cauſe or increaſe horrour: the preſent calamity oppreſſes one, another feare; one is quivering in death, another trembles to expect it; one begges for life, another will ſell it dearer; here one would reſcue one life, and loſeth two; there another would hide himſelfe where he findes a mercileſſe death; here lies one bleeding, and groaning, and gaſping, parting with his ſoule in extremity of anguiſh; there ano-

ther of ſtronger ſpirits, kills, and dies at once: here one wrings her hands, and teares her haire, and ſeeks for ſome inſtrument of a ſelf-inflicted death, rather then yeeld her chaſte body to the luſt of a bloody raviſher; there another clings inſeparably to a deare husband, and will rather take part of the murtherers ſword, then let goe her laſt embraces; here one tortured for the diſcovery of hid treaſure, there another dying upon the rack out of jealouſie: Oh that one man, one Chriſtian ſhould be ſo bloodily cruell to another! Oh that he who bears the image of the mercifull God ſhould thus turn fiend to his owne fleſh and blood! Theſe are terrible

terrible things, my ſonne, and worthy of our bittereſt lamentations, and juſt feares: I love the ſpeculation of *Senecaes* reſolutely-wiſe man, that could look upon the glittering ſword of an executioner with erected and undazeled eyes, and that makes it no matter of difference whether his ſoule paſſe out at his mouth, or at his throat; but I ſhould more admire the practice; whiles we carry this clay about us, nature cannot but in the holieſt men ſhrink in at the ſight and ſenſe of theſe tyrannous, and tragicall acts of death; Yet even theſe are the due revenges of the Almighties punitive juſtice, ſo provoked by our ſinnes as that it may not take up with Sen. Ep. 76.

an easier judgement; Dost thou not see it ordinary with our Physitians, when they finde the body highly distempered, and the blood foule, and inflamed, to order the opening of a veine, and the drawing out of so many ounces, as may leave the rest meet for correction: Why art thou over-troubled to see the great Physitian of the world take this course with sinfull mankinde? Certainly, had not this great body, by mis-dieting and wilfull disorder contracted these spirituall diseases, under which we languish; had it not impured the blood, that runs in these common veines, with riot, and surfeits, we had never been so miserable, as to see these torrents

rents of Christian blood running downe our channels; Now yet as it is, could we bewaile and abandon our former wickednesse, we might live in hope, that at the last this deadly issue might stop, and dry up; and that there might be yet left a possibility of a blessed recovery.

§ 7. *The woefull miseries of pestilence, allaid by consideration of the hand that smites us.*

Thou art confounded with griefe, to see the pestilence raging in our streets; in so frequent a mortality as breeds a question concerning the number of the living, and the dead: That which is wont to abate other miseries, heightens this, the company of participants: It was certainly a very hard, and sad option that God gave to King *David*, after his sin of num-

bring the people; *Chooſe thee whether ſeven years famine ſhall come unto thee in thy Land, or three months flight before thine enemies, or three dayes peſtilence*; We may beleeve the good King when we hear him ſay, *I am in a great ſtrait*; Doubtleſſe ſo he was; but his wiſe reſolutions have ſoon brought him out; *Let us fall now into the hand of the Lord*; (*for his mercies are great*) *and let me not fall into the hand of man:* He that was to ſend theſe evils, knew their value, and the difference of their malignity: yet he oppoſes three daies peſtilence, to ſeven yeares famine; and three months vanquiſhment; ſo much oddes hee knew there was betwixt the

2 Sam. 24. 13.

dull

dull activity of man, and the quick dispatch of an Angel! It was a favour that the Angel of death, who *in one night destroyed an hundred fourscore and five thousand Assyrians*, should in three daies cut off but *seventy thousand* Israelites; It was a great mercy that it was no worse: We reade of one (City shall I call it, or Region, of *Cayro*) wherein eighteen hundred thousand were swept away in one years pestilence; enow, one would think to have peopled the whole earth: and in our own Chronicles of so generall a mortality, that the living were hardly sufficient to bury the dead. These are dreadfull demonstrations of Gods heavy displeasure; but yet

2 King. 19. 35.

there is this alleviation of our misery, that we suffer more immediately from an holy, just, mercifull God; The Kingly Prophet had never made that distinction in his wofull choyce, if he had not known a notable difference betwixt the sword of an Angell, and an enemy, betwixt Gods more direct and immediate infliction, and that which is derived to us through the malice of men; It was but a poore consolation that is given by a victorious enemy, to dying *Lausus*, in the Poet; *Comfort thy selfe in thy death with this, that thou fallest by the hand of great Æneas:* but surely, we have just reason to raise comfort to our soules, when the pains of

of a peſtilentiall death compaſſe us about, from the thought and intuition of that holy and gracious hand, under which we ſuffer; ſo as we can ſay with good *Eli*, *It is the Lord*; It is not amiſſe that we call thoſe marks of deadly infection, *Gods Tokens*, ſuch ſure they are; and ought therefore to call up our eyes and hearts to that Almighty power that ſends them, with the faithfull reſolution of holy *Iob*, *Though thou kill me, yet will I truſt in thee:* It is none of the leaſt miſeries of contagious ſickneſſe, that it barres us from the comfortable ſociety and attendance of friends, or, if otherwiſe, repaies their love and kinde viſitation with death: Be not

diſmaid, my ſon, with this ſad ſolitude; thou haſt company with thee whom no infection can indanger, or exclude, there is an inviſible friend that will be ſure to ſtick by thee ſo much more cloſely, by how much thou art more avoyded by neighbours, and will make all thy bed in thy ſickneſſe, and ſupply thee with thoſe cordialls which thou ſhouldſt in vain expect from earthly viſitants: Indeed, juſtly doe we ſtyle this, *The ſickneſſe*, eminently grievous both for the deadlineſſe, and generality of the diſperſion; yet there is a remedy that can both cure and confine it; Let but every man look well to the plague of his owne heart, and the Land is healed: Can

we,

we, with *David*, but ſee the Angell that ſmites us, and erect an Altar, and offer to God the ſacrifices of our prayers, penitence, obedience; we ſhall heare him ſay, *It is enough:* The time was, (and that time may not be forgotten) when in the dayes of our late Soveraigne, our Mother City was almoſt deſolated with this mortall infection, *When thouſands fell at our ſide, and ten thouſands at our right hand*; upon the publique humiliation of our ſoules, the mercy of the Almighty was pleaſed to command that raging diſeaſe in the height of its fury (like ſome head-ſtrong horſe in the midſt of his careere) to ſtop on the ſudden, and to leave us at once, (ere wee

2 Sam. 24. 16.

Pſal. 91. 7.

wee could think of it) both ſafe and healthfull: *This was the Lords doing, and it was marvellous in our eyes: Behold, the Lords hand is not ſhortned that it cannot ſave, neither his eare heavy that it cannot heare*; The ſame mercy is everlaſting, the ſame remedy certain; Be wee but penitent, and wee cannot bee miſerable.

Eſay 59. 1.

Comforts againſt loſſe of Friends.

§ 1. *The true value of a friend; and the fault of over-prizing him.*

THou haſt loſt thy friend; Thy ſorrow is juſt; the earth hath nothing more precious then that which thou haſt parted with: For what is a friend, but a mans ſelfe in

in another skin, a ſoule divided into two bodies, both which are animated by the ſame ſpirit: It is ſomewhat worſe with thee therefore, then with a palſied man, whoſe one halfe is ſtricken with a dead kinde of numneſſe, he hath loſt but the uſe of one ſide of his body, thou the one halfe of thy ſoule. Or may I not with better warrant ſay that a true friend hath, as it were, two ſoules in one body, his own, and his friends? Sure I am, ſo it was with *Ionathan* and *David*, 1Sam.18.1 *The ſoule of Ionathan was knit with the ſoule of David, and Ionathan loved him as his owne ſoul:* Still the more goodneſſe, the ſtronger union; Meer nature can never be ſo faſt a cement

ment of ſoules, as grace; for here the union is wrought by a better ſpirit then our owne, even that bleſſed ſpirit who ſtyles himſelfe by the name of *Love*; By how much greater thine affection was, ſo much heavier is thy loſſe. But let mee tell thee, I feare thou art too much acceſſary to thine owne affliction: Didſt thou look for this loſſe? Did thy heart ſay, What if we ſhould part? Didſt thou not over-enjoy this bleſſing whileſt thou hadſt it? Surely, theſe are no ſmall diſadvantages; As every other evill, ſo this eſpecially is aggravated by our unexpectation; neither hadſt thou been ſo oppreſſed with this ſorrow, if thou hadſt fore-ſeene

1 Ioh. 4. 16

it,

it, and met it on the way; It is our weak inconsideration if we doe so welcome these earthly comforts, not as guests, but as in-mates; and as some that are importunately hospitable, so entertain our friends that we cannot abide to give them leave to depart: whereas we ought according to the wise advice of our *Seneca*, (not much abluding from the counsell of that blessed Apostle with whom he is said to have interchanged Letters) so to possesse them, as those that make account to forgoe them, and so forgoe them, as if we possessed them still. Sen. Ep. 63. 1 Cor. 7. 30, 31.

§ 2. *The true ground of an undefeisible enjoying of our friends.*

Thou art grieved for the losse of a deare friend; Take heed lest thy love had too much

much of the man, and too little of God; All blessings, as they come downe from the Father of mercies, so should be enjoyed in him; and if we enjoy them as in themselves, our love begins to degenerate into carnall: It is a sure rule, that all love that depends upon a thing affected, when that thing ceaseth, then the love ceaseth; as hee that loves a face onely for beauty, when that beauty is defaced by deformity, presently cooles in his affection; he that respects a man for his bounty onely, disregards him when he sees him impoverished; Didst thou value thy friend onely for his wit, for his ready compliances, for his kinde offices, all these are now lost,

and

and thy love with them; but if thou didſt affect him for eminence of grace, for the ſake of that God that dwelt in him, now thy love is not, cannot be loſt, becauſe thou ſtill enjoyeſt that God in whom thou lovedſt him: Comfort thy ſelfe therefore in that God, in whom he was thine, and yeeld him chearfully into thoſe hands that lent him thee.

§ 3. *The rarity and triall of true friends.*

Thou haſt loſt a true friend; That Jewell was worthy to be ſo much more precious, by how much more rare it is; The world affords friends enow, ſuch as they are; Friends of the purple, as *Tertullian* calls them; friends of the basket, as the Poet; ſuch as love thy loaves and fiſhes, and

Pro.14.20. Prov.19.4.

and thee for them; *Wealth makes many friends*, saith the Wise man; but where is the man that loves thee for thy selfe? that loves thy vertue, and thee for it, devested of all by-respects? Whiles there is hony in thy galli-pot, the wasps and flies will bee buzzing about it, but which of them cares to light upon an empty vessell? was he so much thine, that he would not be set off by thine adversity? did he honour thee when thou wert despised of the world? did he follow thee with applause whiles thou wert hooted at by the multitude? would he have owned thee if he had found thee stripped and wounded in the Wildernesse? such a friend

friend is worthy of thy tears; But take heed thy love prove not envious; If thy God hath thought him fitter for the ſociety of Saints and Angels, doſt thou repine at his happineſſe? thou haſt loſt his preſence, he is advanced to the beatificall preſence of the King of glory; Whether is thy loſſe, or his gaine the greater?

§ 4. *It is but a parting, not a loſſe.*

Thou haſt loſt thy friend; ſay rather thou haſt parted with him: That is properly loſt, which is paſt all recovery, which we are out of hope to ſee any more; It is not ſo with this friend thou mourneſt for; Hee is but gone home a little before thee, thou art following him; you two ſhall meet in your Fathers

Fathers houſe, and enjoy each other more happily then you could have done here below: How juſt is that charge of the bleſſed Apoſtle, that *we ſhould not mourne as men without hope, for thoſe that doe but ſleep in Ieſus?* Did wee think their ſoules vaniſht into aire, (as that heathen Poet profanely expreſſes it) and their bodies reſolved into duſt without all poſſibility of reparation, we might well cry out our eyes for the utter extinction of thoſe we loved, but if *they doe* but *ſleep, they ſhall doe well:* Why are we impatient for their ſilent repoſall in the bed of their grave, when wee are aſſured of their awaking to glory?

1 Theſ. 4. 13, 14.

Ioh. 11. 12.

Thou

Thou haſt loſt a dear wife, *the wife of thy youth, the deſire of thine eies:* Did ye not take one another upon the termes of re-delivery when ye ſhould be called for? were you not in your very knitting put in minde of your diſſolution? *Till death us depart:* Was ſhe vertuous? knoweſt thou not that there was a pre-contract betwixt thy Saviour, and her ſoule, ere thou couldſt lay any claime to her body? and canſt thou now grudge his juſt challenge of his owne? Wilt thou not allow him to call for a conſummation of that happy match? Didſt thou ſo over-love her outſide, that thou wouldſt not have her ſoule glorious? If thou lovedſt her not as a man,

§ 5. *The loſſe of a vertuous wife, mitigated.* Prov. 5. 18. Eſay 54. 6. Ezek. 24. 16.

man, but as a Christian, envy her not to that better husband above, who gives her no lesse dowry then immortality.

§ 6. *The mitigation of the losse of a deare and hopefull sonne.*

Thy sonne is dead; What marvell is it that a mortall Father hath begot a mortall son? Marvell rather that thy selfe hath lived to have or to lose a son; we lie open to so many deaths, that our very subsistence is almost miraculous: Thou hast lost a peece of thy selfe; for what are our children but as colonies deduced from our own flesh? yea rather, our selves made up in other models; This losse cannot but goe neare thee: But tell me, what was the disposition of the sonne thou mourneſt for? If he were grace-

graceleſſe and debauched, as thy ſhame, ſo thy ſorrow ſhould die with him; ſet the hopes thou mightſt have had of his reclaiming, againſt the feares of his continuing, and increaſing wickedneſſe, and thou couldſt have made no other preſent account but of diſhonour, and diſcomfort: If it be ſad that he is taken away in his wildneſſe, it had been more heavy, that he would have added to the heap of his ſin, and therein to his torments. If he were gracious, he had a better Father then thy ſelfe, whoſe intereſt was more in him then thine; and if that heavenly Father have thought good to preferre him to a crown of immortall glory, why ſhouldſt thou

thou be afflicted with his advancement? why ſhouldſt thou not rather rejoyce that thy loyns have helped to furniſh heaven with a Saint? were it put to thy choyce that thy ſonne might be called off from his bleſſed reſt, and returned to his former earthly relations, couldſt thou be ſo injurious in thy ſelfe-love, as to wiſh the miſery of ſo diſadvantageous a change to that ſoule, which, as it was never of thy production, ſo it were pity it ſhould be at thy diſpoſing? Rather, labour to have thine owne ſoule ſo diſpoſed, that it may bee ready to follow him into thoſe bleſſed manſions, and that it may love, and long for heaven ſo much more for that one

one peece of thee is there before-hand.

Comforts againſt Poverty, and loſſe of our eſtate.

§ 1. *The fickle nature of theſe earthly goods.*

THou art driven into want, and that which is worſe, out of abundance: Thoſe evils that we have been inured to, as being bred up with us from our cradle, are grown ſo familiar, that we are little moved with their preſence; but thoſe into which we fall ſuddenly out of an outward felicity of eſtate are ready to overwhelme us: Let thy care be not to want thoſe better riches, which ſhall make thy ſoule happy, and thou ſhalt not be too much troubled

with the losse of this triviall, and perishing stuffe; Had these been true goods, they could not have been lost: for that good that is least capable of losse, as it is unsatisfying in the time of an imperfect and unsure fruition, so in the losing it turnes evill: Didst thou not know that *riches have wings?* and what use is there of wings if not to flie? If another mans violence shall clip those wings, even this very clipping is their flight: set thy heart upon that excellent and precious wealth which can never be taken from thee, which shall never leave thee, nor thou it; thou shalt easily sleight these poor losses; as these were not goods, so they were not thine;

Prov. 23. 5.

thine; here thou foundſt them, and here thou leaveſt them; what hadſt thou but their uſe? neither can they be otherwiſe thine heires whom thou leaveſt behinde thee: I am aſhamed to heare the Heathen Philoſopher ſay, All that is mine I carry about me; when many of us Chriſtians are ready to hugge thoſe things as moſt ours, which are without our ſelves: It was an unanſwerable queſtion which God moves to the rich man in the Parable, upon the parting with his ſoule; *Then, whoſe ſhall thoſe things be which thou haſt provided?* perhaps a ſtrangers, perhaps (as in caſe of undiſpoſed Lands) the occupants, perhaps, a falſe Executors,

1 Tim. 6. 7

Luk. 12. 20

perhaps, an enemies: Call that thine that thou ſhalt bee ſure to carry away with thee; that ſhall either accompany thy ſoule in its laſt paſſage, or follow it: ſuch ſhall be thy holy graces, thy charitable works, thy vertuous actions, thine heavenly diſpoſitions; Loe, theſe are the Treaſures which thou ſhalt *lay up for thy ſelfe in heaven, where neither moth, nor ruſt doth corrupt, where theeves doe not break through, nor ſteal.*

Mat. 6. 20.

§ 2. *Conſideration that they are not ours, but lent us.* Iob 1.

Thou haſt loſt thy goods: May I not rather ſay, thou haſt reſtored them? He parted with more then thou that ſaid, *The Lord hath given, and the Lord hath taken:* Loe, whether it were by way of patrimony, or by way of provi-

providence and induſtry, the Lord gave it, and whether it were by the hands of Chaldeans, or Sabeans, the Lord hath taken it; the Lord is in both; he did but give and take his own; Is it not juſt ſo with thee? what reaſon haſt thou then to complain? Or may I not yet rather ſay, It was not given, but lent thee, for a while, till it were called for, and doſt thou grudge to reſtore what thou borrowedſt? Nay, (that thou maiſt have yet leſſe claime to this pelfe) was it not onely left in thy hand by the owner, to imploy for his uſe, till hee ſhould re-demaund it with the increaſe? What is it to thee but to improve, and to account for? If others have

taken off thy charge; whiles they have ſpoyled, they have eaſed thee.

§ 3. *That the right valuation of riches is in the minde.*

Thy wealth is gone: Haſt thou neceſſaries left? Bee thankfull for what thou haſt, forget what thou hadſt; Hadſt thou had more, thou couldſt have made uſe of no more then nature calls for: the reſt could but have lien by thee, for ſight, for readineſſe of imployment; Doe but forbeare the thought of ſuperfluities, and what art thou the worſe? Perhaps, thy fare is courſer, thy diſhes fewer, thy utenſils meaner, thy cloathes homelier, thy traine ſhorter, what of this? how is thy minde affected? Contentment ſtands not in quantities, nor in qualities, but

but in the inward disposition of the heart; that alone can multiply numbers, and raise prices; that alone can turn honest freezes into rich velvets, pulse into delicates, and can make one attendant many Officers: Wise *Seneca* tells thee truly, that the true mold of wealth is our body; as the Last is of the shooe; if the shooe be too bigge for the foot, it is but troublesome, and useless; and how poore an answer would it be of the Cordwainer to say, that hee had Leather good store; it is fitnesse which is to be regarded here, not largenesse; neither is this any other then the charge of the blessed Apostle, *Having food and raiment, let us be therewith content*; And

Senec. Ep. 107.

1 Tim. 6. 8

if we have no more, we shall be but as we were, as we shall be, *For we brought nothing into the world, neither shall wee carry any thing out.* 1 Tim. 6. 7.

§ 4. *It may be good for us to be held short*

Thou hast parted with thy wealth; perhaps for thine own good; how many have wee known that have been cumbred with plenty, like as the ostrich, or bustard with bulk of body, so as they could not raise their thoughts to spirituall things; who when their weight hath been taken off, have mounted nimbly towards their heaven? How many have we known that had lost their lives, if (with the Philosopher) they had not forgone their gold? Yea, how many that had lost their precious soules? The whole

vessell

veſſell had ſunk in this boiſtrous ſea, if the luggage of this earthly fraight had not been caſt over-boord; And why art thou ſo troubled to loſe that which might have undone thee in the keeping?

§ 5. *The danger of abundance*

Thou hadſt wealth; Haſt thou not parted with that for which many a man hath been the worſe? worſe both in body and ſoule: and by which never any ſoule was better: Have wee not ſeene many good corn fields marred with rankneſſe? have we not ſeen many a good bough ſplit with the weight of too much fruit? whereas thoſe fields, had they been either thinner ſown, or ſeaſonably eaten down, had yeelded a

faire crop; and those boughs had they been but moderately laden, had out-lived many Autumnes: Dost thou not heare thy Saviour say, *How hardly shall they that have riches enter into the kingdome of God?* Art thou troubled that there is a rub removed out of thy way to happinesse? That the bunch of the Camell is taken off, if yet thou maist passe through the eye of the needle?

Mar. 10. 23

§ 6. *The cares that attend wealth.*

Thou hadst riches? But hadst thou not cares to boot? Surely, else thou hast fared better then all thy neighbors. No body but thy selfe could ever handle these roses without pricking his fingers: He was famous amongst the Jewish Doctors, whose rule

Rab. Gamaliel.

it

it was, *He that multiplies riches, multiplies cares:* and our blessed Saviour hath coupled these two together, *The cares of the world, and the deceitfulnesse of riches*; Wee have heard of one who was glad to be rid of his lately-found bagge, that he might sleep, and sing again: He was noted and envied at *Rome* for his wealth, which could experimentally say, The poore man laughs more often, and more heartily then the rich; and tells us, That outward felicity is an unquiet thing, never ceasing to vexe it selfe: Thy sides are now rid of these thorns, why dost thou grumble at thine own ease?

Mar. 4. 19.

Sen. Ep. 80.

Epist. 36.

§ 7. *The imperionsnesse of ill used wealth.*

Thou lately possessedst great riches; yea, maist thou not

not rather ſay, thou wert poſſeſſed of them? That wiſe Romane truly obſerved that many a one hath wealth, as we are wont to ſay, a man hath taken an ague, when indeed the ague hath taken him, and holds him in a painfull manner: The truth is, many a mans wealth is his Maſter, and keeps him under hard conditions, not allowing him ſufficient diet, not competent reſt, not any recreation; If thou wert thus a drudge to thine eſtate, thou art now thine own man; enjoy thy liberty, and together with thy patience, be thankfull.

Epiſt. 109.

§ 8. *Conſideration of the cauſes and means of impoveriſhing us*

Thou art very poore; who made thee ſo? If thine owne negligence, lazineſſe, improvidence, unthriftineſſe, raſh ingage-

ingagements; thou haſt reaſon to beare that burden which thou haſt pull'd upon thine owne ſhoulders: and if thou be forced to make many hard faces under the load, yet ſince thy owne will hath brought upon thee this neceſſity, even the neceſſity ſhould move thy will to trudge away as lightly, and as faſt as thou maiſt with that preſſing weight: If the meer oppreſſion and injury of others, thou ſhalt the more comfortably run away with this croſſe, becauſe thy owne hand hath not been guilty of impoſing it; how eaſie is it for thee here, to ſee Gods hand chaſtiſing thee by another mans ſin? and more to be grieved at the ſin of that others

others wrong, then at thine own ſmart; How ſad a thing it is for any good ſoule to ſee brethren a prey to each other? that neighbours ſhould be like the reed and the brake ſet neare together, whereof the one ſtarves the other? that we ſhould have daily occaſion to renue that wofull compariſon of our *Bromiard*, betwixt the friends and enemies of Chriſt; That Jews doe not ſuffer beggers, that Chriſtians make beggers? In the meane time, if God think fit to ſend poverty to thy door upon the meſſage of men, bid it welcome for the ſake of him that ſent it, and entertaine it not grudgingly for its own ſake: as that, which if it be well uſed, will

Brom. v. Eleemoſyna.

will repay thee with many blessings; the blessings of quiet rest, safe security, humble patience, contented humility, contemptuous valuation of these earthly things; all which had basked thy house in a prosperous condition.

§ 9. *The examples of those who have affected poverty.*

Thou art stripped of thy former conveniences for diet, for lodging, for attendance. How many have purposely affected to doe that out of choyce, which is befaln thee upon need; some out of the grounds of Philosophy, others of Religion? *Attalus* the Philosopher might have lien soft, yet he calls for, and praises the bed and pillow that will not yeeld to his body; And *Neroes* great and rich Master bragges of his usuall

Senec. Ep. 108.

Epist. 83.

usuall dining without a Table; what should I tell then of the Pharisees uneasie couches, and penall garments; of the Mats of the elect Manichees; of the austere usages of the ancient Eremiticall Christians; their rigorous abstinences, their affamishing meales, their nightly watchings, their cold groundlyings, their sharp disciplines? Thou art in ease, and delicacy, in comparison of these men, who voluntarily imposed upon themselves these hardnesses, which thou wouldst bee loth to undergoe from others cruelty: It was a strange word of *Epicurus* the Philosopher, not savouring of more contentment, then presumption; Give us but water,

Epic. in Ep. Senec. 110.

water, give us but barly-meal, and we shall vie with *Iupiter* himselfe for happinesse; and if this Ethnick, who was in an ill name for affectation of pleasure, could rest so well pleased with a poore messe of water-gruell; what a shame were it for us Christians not to be well apaid with a much larger (though but homely) provision?

Comforts against Imprisonment.

§ 1. *Consideration of the nature and power of true liberty.*

THOU art restrained of thy liberty. I cannot blame thee to be sensible of the affliction. Liberty is wont to hold competition for dearnesse, with life it selfe;

ſelfe; yea, how many have loſt their life to purchaſe their liberty? But take heed leſt thou be either miſtaken, or guilty of thine owne complaint; for certainly, thou canſt not be bereaved of thy liberty, except thou wilt: Liberty is a priviledge of the will; will is a ſoveraigne power that is not ſubject to either reſtraint, or conſtraint: Haſt thou therefore a freedome within, a full ſcope to thine owne thoughts? It is not the cooping up of theſe outward parts that can make thee a Priſoner: Thou art not worthy of the name of a man, if thou thinkſt this body to bee thy ſelfe: and that is onely it which humane power can reach unto.

Beſides,

Beſides, art thou a Chriſtian? then thou haſt learned to ſubmit thy will to Gods; Gods will is declared in his actions, for ſure what hee doth, that he wills to doe: If his will then be to have thee reſtrained, why ſhould it not be thine? and if it be thy will to keep in, what doſt thou complaine of reſtraint?

§ 2. *The ſad objects of a free beholder.*

Thou art reſtrained; Is it ſuch a matter that thou art not ſuffered to rome abroad? How ill haſt thou ſpent thy time if thou have not laid up matter both of employment and contentment in thine owne boſome? And what ſuch goodly pleaſure were it for thee to looke over the world, and to behold thoſe objects

objects which thine eye ſhall there meet withall; here men fighting, there women and children wailing; here plunders, there riots, here fields of blood, there Townes and Cities flaming; here ſome ſcuffling for Patrimonies, there others wrangling for Religion; here ſome famiſhing for want, there others abuſing their fulneſſe; here ſchiſmes and hereſies, there rapines and ſacriledges: What comfortable ſpectacles theſe are to attract, or pleaſe our eies! thy cloſeneſſe frees thee from theſe ſights; the very thought whereof is enough to make a man miſerable; and in ſtead of them preſents thee onely with the face of thy Keeper, which cuſtome

cuſtome and neceſſity hath acquitted from thy firſt horrour.

§ 3. *Comfort from the inviſible company that cannot be kept from us.*

Thou art ſhut up cloſe within foure walls, and all company is ſecluded from thee: Content thy ſelfe, my ſonne, God and his holy Angels cannot be kept out; thou haſt better company in thy ſolitude, then thy liberty afforded thee; the jollity of thy freedome robb'd thee of the converſation of theſe ſpirituall companions, which onely can render thee happy: they which before were ſtrangers to thee, are now thy gueſts, yea, thy inmates, (if the fault be not thine) to dwell with thee in that forced retiredneſſe. What if the light be ſhut out from thee? this

this cannot hinder thee from seeing the invisible; *The darkneſſe hideth not from thee,* (saith the Psalmist) *but the night shineth as the day; the darkneſſe and the light are both alike to thee.* Yea, I doubt not to say, God hath never been so clearly seen as in the darkest Dungeons; for the outward light of prosperity distracts our visive beames, which are strongly contracted in a deep obscurity: He must descend low, and be encompassed with darkneſſe, that would see the glorious lights of heaven by day: They ever shine, but are not seen save in the night: May thine eyes be blessed with this invisible sight, thou shalt not envie those that glitter in Courts, and that look daily

Psal. 139. 12.

daily upon the faces of Kings and Princes; yea, though they could see all that the Tempter represented to the view of our Saviour upon the highest Mountain, all the Kingdomes of the world, and the glory of them.

§ 4. *Comfort from the inward disposition of the Prisoner.*

Thou art forced to keep close; but with what disposition both of minde and body? If thou hadst an unquiet and burdened soule, it were not the open and free aire that could refresh thee; and if thou have a cleare and light heart, it is not a strict closenesse that can dismay thee; thy thoughts can keep thee company, and cheare up thy solitarinesse: If thou hadst an unsound and painfull body; as, if thou wert laid up of

of the gout, or ſome rupture, or luxation of ſome limb thou wouldſt not complain to keep in; thy pain would make thee inſenſible of the trouble of thy confinement; but if God have favoured thee with health of body, how eaſily maiſt thou digeſt an harmleſſe limitation of thy perſon? A wiſe man (as *Laurentius* the Presbyter obſerved well) doth much while he reſts; his motions are not ſo beneficiall as his ſitting ſtill: ſo maiſt thou beſtow the houres of thy cloſe retiredneſſe, that thou maiſt have cauſe to bleſſe God for ſo happy an opportunity: How memorable an inſtance hath our age yeelded us of an eminent Perſon to whoſe encage-

Sir Walter Raleigh.

ment

ment we are beholdē, (besides many Philosophicall experimēts) for that noble history of the World, which is now in our hands: The Court had his youthfull and freer times, the Tower his later age; the Tower reformed the Court in him, and produced those worthy monuments of art & industry, which we should have in vain expected from his freedom & jollity: It is observed that shining wood when it is kept within doors, loseth its light; it is otherwise with this and many other active wits, which had never shined so much, if not for their closeneſſe.

§ 5. *Comfort from the willing choice of retiredneſſe in some persons.*

Thou art close shut up; I have seen Anachorites that have sued for this as a favour, which thou esteemest a punishment,

nishment, and having obtained it, have placed merit in that wherein thou apprehendest misery; Yea, our History tells us of one, who when the Church, whereto his cell was annexed, was on fire, would not come out, to live, but would die, and lie buried under the ashes of that roofe where his vow had fixed him: Suppose thou dost that out of the resolution of thine own will, which thou dost out of anothers necessitating, and thou shalt sit downe contented with thy Lot.

§ 6. *Comfort from the causes of Imprisonment.*

Thou art imprisoned; Wise men are wont in all actions and events to enquire still into the causes: Wherefore dost thou suffer? Is it for thy

thy fault: Make thou thy gaole Gods correction house for reforming of thy misdeeds: Remember and imitate *Manasses* the evill sonne of a good Father, who upon true humiliation, by his just imprisonment, found an happy expiation of his horrible Idolatries, Murders, Witchcrafts; whose bonds brought him home to God, and himselfe. Is it for Debt? Think not to pay those who have intrusted thee with a lingring durance, if there be power in thine hand for a discharge; there is fraud and injustice in this closenesse; Feare thou a worse prison if thou wilt needs wilfully live and die in a just indebtment, when thou maist be at once free, and ho-

neſt: Stretch thine ability to the utmoſt to ſatisfie others with thine own impoveriſhing; But if the hand of God have humbled and diſabled thee, labour what thou canſt to make thy peace with thy Creditors; if they will needs bee cruell, look up with patience to the hand of that God who thinks fit to afflict thee with their unreaſonableneſſe, and make the ſame good uſe of thy ſufferings which thou wouldſt doe from the immediate hand of thy Creator. If it be for a good cauſe, Rejoyce in this tribulation, and bee holily proud and glad with the bleſſed Apoſtles, that thou art

Act. 5.41. *counted worthy to ſuffer ſhame and bonds for the Name of the Lord*

Lord Jesus; for every just cause is his; neither is he lesse a Martyr that suffers for his conscience in any of Gods Commandements, then hee who suffers for mater of faith and Religion: Remember that cordiall word of thy Saviour, *Blessed are they that are persecuted for righteousnesse sake, for theirs is the kingdome of heaven.* In such a Prison thou shalt bee sure to finde good company; there thou shalt finde *Ioseph*, *Micaiah*, *Ieremy*, *John Baptist*, *Peter*, *Paul* and *Silas*, and (what should I think of the poll:) all the holy Martyrs, and Confessors of Jesus Christ from the first plantation of the Gospell to this present day; repent thee if thou canst to be thus mat-

ched, and chooſe rather to violate a good conſcience, and be free, then to keepit under a momentany reſtraint.

§ 7. *The good uſe of retiredneſſe; & the partnerſhip of the ſouls impriſonment.*

Thou art a Priſoner; make the beſt of thy condition; cloſe aire is warmer then open; and how ordinarily do we heare birds ſing ſweeter notes in their cages, then they could doe in the wood? It ſhall bee thine owne fault if thou be not bettered by thy retiredneſſe. Thou art a Priſoner; ſo is thy ſoule in thy body; there, not reſtrained onely, but fettered, yet complaines not of the ſtraitneſſe of theſe clay walls, or the weight of theſe bonds, but patiently waits for an happy gaole-delivery: ſo doe thou.

thou, attend with all long-suffering the good houre of the pleasure of thy God; thy period is set, not without a regard to thy good, yea, to thy best; he in whose hand are all times, shall finde, and hath determined, a fit time to free both thy body from these outward prison-walls, and thy soule from this prison of thy body; and to restore both body and soule *from the bondage of corruption to the glorious liberty of the sonnes of God.* Rom. 8. 21

Comforts against Baniſhment.

§ 1. *Comfort from the univerſality of a wiſe mans Country.*

THOU art baniſhed from thy Country: Beware leſt in thy complaining thou cenſure thy ſelfe; A wiſe mans Countrey is every where; what ſuch relation hath the place wherein thou wert born, to thy preſent being? What more then the time wherein thou wert born? what reaſon haſt thou to be more addicted to the Region wherein thou fell'ſt, then to the day of the week, or houre of the day in which thou ſalutedſt the light? What are times and places of our birth but unconcerning circumſtances? Wherever thou fareſt well, thou maiſt either finde

finde or make thy Country; But thou saiest, there is a certain secret property in our native soule, that drawes our affection to it, and ties our hearts to it, not without a pleasing kinde of delight, whereof no reason can bee yeelded; so as we affect the place, not because it is better then others, but because it is our owne; *Vlysses* doth no lesse value the rockie soile of his hard and barren *Ithaca*, then *Agamemnon* doth the noble walls of his rich and pleasant *Mycenæ*: I grant this relation hath so powerfull an influence upon our hearts naturally, as is pretended; yet such a one as is easily checked with a small unkindnesse; How many have we known, Sen. Ep. 66.

who upon an actuall affront (not of the greateſt) have diverted their reſpects from their native Country, and out of a ſtrong alienation of minde have turned their love into hoſtility? We ſhall not need to ſeek farre for Hiſtories, our times and memories will furniſh us too well: Doe we not ſee thoſe, who have ſucked the breſts of our common Mother, upon a little diſlike, to have ſpit in her face? Can we not name our late home-bred compatriotes, who upon the diſ-reliſh of ſome diſpleaſing Laws have flown off from their Country, and ſuborned Treaſons, and incited forain Princes to our invaſion? So as thou ſeeſt this naturall affection

is

is not so ardent in many, but that it may be quenched with a mean discontentment: If therefore there were no other ground of thine affliction, thy sorrow is not so deep rooted, but that it may be easily pulled up.

§ 2. *Comfort from the benefit of selfe-conversation*

It is not the aire or earth that thou standest upon; it is the company, thou saist, from which it is a kinde of death to part; I shall leave all acquaintance, and conversation, and be cast upon strange faces, and languages that I understand not; my best entertainment will be solitude, my ordinary, inhospitality; What dost thou affright thy selfe, my sonne, with these bugges of needlesse terrour? He is not worthy of the name of

of a Philosopher, much lesse of a Christian Divine, that hath not attained to be absolute in himselfe; and which way soever he is cast, to stand upon his own bottome, and that, if there were no other men left in the world, could not tell how to enjoy himselfe: It is that within us, whereby we must live, and be happy: some additions of complacency may come from without: sociable natures, (such is mans) seek and finde pleasure in conversation, but if that be denied, sanctified spirits know how to converse comfortably with their God, and themselves.

§ 3. *Examples of those holy ones that have abandoned society.*

How many holy ones of old have purposely withdrawn themselves from the

company of men, that they might be blessed with an invisible society; that have exchanged Cities for deserts, houses for caves, the sight of men for beasts, that their spiritual eies might be fixed upon those better objects, which the frequence of the world held from them: Necessity doth but put thee into that estate, which their piety affected. Oh! but to be driven to forsake Parents, kinsfolk, friends; how sad a case must it needs be? What is this other then a perfect distraction? What are we but peeces of our Parents? and what are friends but parts of us? what is all the world to us without these comforts? When thou hast said all, my

son,

son, what is befalne thee other, then it pleased God to enjoyn the Father of the faithfull; *Get thee out of thy Country, and from thy kindred, and from thy Fathers house into a Land that I will shew thee;* Loe, the same God by the command of authority calls thee to this secession; If thou wilt shew thy selfe worthy to be the sonne of such a Father, doe that in an humble obedience to God, which thou art urged to doe by the compulsion of men; But what so grievous a thing is this? Dost thou think to find God where thou goest? Dost thou make full account of his company both all along the way, and in the end of thy journey? Hath not he said (who cannot

Gen. 13. 1.

not faile) *I will not leave thee nor forsake thee?* Certainly; he is not worthy to lay any claime to a God, that cannot finde Parents, kindred, friends in him alone; Besides, he that of very stones could raise up children unto *Abraham*, how easily can he of inhospitall men raise up friends to the sonnes of *Abraham*? Onely labour thou to inherit that faith wherein he walked, that alone shall free-denizen thee in the best of forain States, and shall entertain thee in the wildest deserts.

§ 4. *The advantage that hath beene made of removing*

Thou art cast upon a forain Nation; Bee of good cheere, we know that flowers removed grow greater; and some plants which were but unthriving, and unwholsome in

in their owne soyle, have growne both safe and flourishing in other Climates: Had *Ioseph* been ever so great, if hee had not been transplanted into *Egypt*? Had *Daniel* and his three companions of the Captivity ever attained to that honour in their native Land? How many have we knowne that have found that health in a change of aire, which they could not meet with at home? In *Africk* the South winde cleares up, and the North is rainy; Look thou up still to that hand which hath translated thee; await his good pleasure; Be thou no stranger to thy God, it matters not who are strangers unto thee.

Thou

Thou art a baniſhed man: How canſt thou be ſo when thou treadeſt upon thy Fathers ground? *The earth is the Lords and the fulneſſe of it*: In his right, where ever thou art, thou maiſt challenge a ſpirituall intereſt; *All things*, ſaith the Apoſtle, *are yours, and you are Chriſts, and Chriſt is Gods*; No man can challenge thee for a ſtranger, that is not thy Fathers childe.

§ 5. *The right that we have in any country, and in God.*

1 Cor. 3. 21,22,23.

Thine exile ſeparates thee from thy friends: This were no ſmall affliction, if it might not be abundantly remedied; That was a true word of *Laurentius*, that where two faithfull friends are met, God makes up a third; but it is no leſſe true, that where one faithfull ſpirit is, there God makes

makes up a second; One God can more then supply a thousand friends.

§ 6. *The practise of voluntary travell.*

Thy banishment bereaves thee of the comfort of thy wonted companions; Would not a voluntary travell doe as much? Dost thou not see thousands that doe willingly for many yeares change their Country for foraine Regions; taking long farewels of their deare friends and comerades; some out of curiosity, some out of a thirst after knowledge, some out of covetous desire of gain? What difference is there betwixt thee and them, but that their exile is voluntary, thy travell constrained? And who are these whom thou art so sorry to forgoe?

Dost

Dost thou not remember what *Crates* the Philosopher said to a young man, that was beset with parasiticall friends, Young man, said he, I pity thy solitude; Perhaps thou maist bee more alone in such society, then in the Wildernesse; such conversation is better lost then continued; if thou canst but get to bee well acquainted with thy selfe, thou shalt bee sorry that thou wert no sooner solitary.

§ 7. *All are pilgrims.*

Thou art out of thy Country; Who is not so? we are all *pilgrimes* together with thee: *Whiles we are at home in the body, we are absent from the Lord*; Miserable are we if our true home be not above; that is the better Country which

1 Pet. 2. 11
Heb. 11. 13
2 Cor. 5. 6.
Heb. 11. 16

which we seek, even an heavenly; And thither thou maist equally direct thy course in whatsoever Region; This center of earth is equidistant from the glorious circumference of heaven; if we may once meet there, what need we make such difference in the way?

Comforts against the losse of the senses: of sight, and hearing.

§ 1. *Comfort from the two inward lights of reason & faith.* Matt. 6. 22, 23.

THOU hast lost thine eies: A losse, which all the world is uncapable to repaire: Thou art hereby condemned to a perpetuall darkenesse; *For the light of the body is the eye; and if the light that*

that is in thee be darkneſſe, how great is that darkneſſe? couldſt thou have foreſeen this evill, thou hadſt anticipated this loſſe by weeping out thoſe eies for griefe, which thou muſt forgoe. There are but two waies, by which any outward comfort can have acceſſe to thy ſoule, the eye, and the eare; one of them is now fore-cloſed for ever: Yet know, my ſonne, thou haſt two other inward eyes, that can abundantly ſupply the want of theſe of thy body; The eye of Reaſon, and the eye of Faith; the one as a Man, the other as a Chriſtian; anſwerable whereunto, there is a double light apprehended by them, rationall, and divine; *Solomon* tels thee of

Pro.20.27

of the one, *The ſpirit of man is the candle of the Lord, ſearching all the inward parts of the belly*: The beloved Diſciple tells thee of the other, *God is light, and we walk in the light, as he is in the light*; now theſe two lights are no leſſe above that outward and viſible light, whereof thou art bereaved, then that light is above darkneſſe; If therefore by the eie of reaſon thou ſhalt attaine to the cleare ſight of intelligible things, and by the eye of faith, to the ſight of things ſupernaturall and Divine, the improvement of theſe better eies ſhall make a large amends for the lack of thy bodily ſight.

1 Ioh.1. 5,7.

Thy

Thy ſight is loſt; Let me tell thee what *Antony* the Hermite (whom *Ruffinus* doubts not to ſtyle bleſſed) ſaid to learned (though blind) *Didymus* of *Alexandria*; Let it not trouble thee, ô *Didymus*, that thou art bereft of carnall eies, for thou lackeſt onely thoſe eies which mice, and flies, and Lizards have; but rejoyce that thou haſt thoſe eies which the Angels have, whereby they ſee God, and by which thou art enlightned with a great meaſure of knowledge. Make this good of thy ſelfe, and thou ſhalt not be too much diſcomforted with the abſence of thy bodily eies.

§ 2. *The ſupply of better eies.*

Ruffinus Hiſt. lib. 2. cap. 7.

Thine eies are loſt; The chiefe comfort of thy life is gone

§ 7. *The better object of our inward ſight.*

Eccl. 11. 7.

gone with them; *The light is sweet*, saith *Solomon*, *and a pleasant thing it is for the eyes to behold the Sun*: Hath not God done this purposely, that he might set thee off from all earthly objects, that thou mightst so much the more intentively fixe thy selfe upon him, and seek after those spirituall comforts, which are to be found in a better light? Behold, the Sun is the most glorious thing that thy bodily eies can possibly see; thy spirituall eies may see him that made that goodly and glorious creature, and therefore must needs be infinitely more glorious then what he made; If thou canst now see him the more, how hast thou but gained by thy losse?

Thou

Thou art become blinde: Certainly, it is a ſore affliction; The men of *Iabeſh Gilead* offered to comply with the Tyran of the *Ammonites*, ſo farre as to ſerve him; but when he required the loſſe of their right eies as a condition of their peace, they will rather hazard their lives in an unequall Warre; as if ſervitude and death were a leſſe miſchiefe then one eies loſſe; how much more of both? For though one eie bee but *teſtis ſingularis*, yet the evidence of that is as true, as that of both, yea in ſome caſes more; for when we would take a perfect aime, we ſhut one eie as rather an hindrance to an accurate information; yet for ordinary uſe ſo doe

§ 4. *The ill offices done by the eyes.* 1 Sam. 11. 1

wee esteeme each of these lights, that there is no wise man but would rather lose a limb then an eie: Although I could tell thee of a certain man not lesse religious then witty, who when his friends bewailed the losse of one of his eies, askt them, Whether they wept for the eie which he had lost, or the eie which remained? Weep rather, said he, for the enemy that staies behinde, then for the enemy that is gone: Loe, this man lookt upon his eies, with eies different from other mens; hee saw them as enemies, which others see as officious servants, as good friends, as deare favourites: Indeed, they are any or all of these, according as they are used; good ser-

Bromiard v. Sensus.

servants, if they goe faithfully on the errands we send them, and return us true intelligence; good friends, if they advise and invite us to holy thoughts; enemies, if they suggest and allure us to evill; If thine eies have been imployed in these evill offices to thy soule, God hath done that for thee, which he hath in a figurative sense enjoyned thee to doe to thy selfe, *If thy right eie offend thee pluck it out, and cast it from thee, for it is better for thee that one of thy members should perish, and not that thy whole body should be cast into hell.* Mat. 5. 29.

§ 5. *Freedom from temptations by the eyes, and from sorrowes.*

Thou hast lost thine eies, and together with them much earthly contentment; but withall thou art hereby freed

of many temptations; those eies were the in-lets of sinne, yea, not onely the meere passages by which it entred; but busie agents in the admission of it; the very pandars of lust for the debauching of the soule: How many thousands are there, who on their death-beds, upon the sad recalling of their guilty thoughts, have wished they had been borne blinde? So as if now thou have lesse joy, thou shalt sin lesse; neither shall any vaine objects call away thy thoughts from the serious, and sad meditation of spirituall things: Before it was no otherwise with thee, then the Prophet *Ieremy* reports it to have been with the Jews, *That death is come up by*

Ier. 9. 21.

the

the windowes: so it was with our great Grand-mother *Eve*; *she saw the tree was pleasant to the eies, and* thereupon *took of the fruit*; so it hath been ever since with all the fruit of her wombe, both in the old, and later world; *The sonnes of God saw the daughters of men that they were faire, and they took them wives of all which they chose*: In so much as not filthy lusts onely, but even adulteries take up their lodgings in the eie; there the blessed Apostle finds them, *Having eies* (saith he) *full of adultery, and that cannot cease from sin*: Whiles therefore, thine *heart walked after thine eies*, as *Iob* speaketh, it could doe no other but *carry thee down to the chambers*

Gen 3.6.

Gen.6.2.

2 Pet.2.14

Iob 31.7.

Prov.7.27

of death; thou art now delivered from that danger of so deadly a misguidance.

Hath not the losse of thine eies, withall, freed thee of a world of sorrows? The old word is, What the eie views not, the heart rues not; Hadst thou but seen what others were forced to behold, those fearfull conflagrations, those piles of murdered carcasses, those streames of Christian blood, those savage violences, those mercilesse rapines, those sacrilegious outrages, thine heart could not choose but bleed within thee; now thou art affected with them onely aloofe off, as receiving them by the imperfect intelligence of thine eare from the unfeeling relation of others.

Thine

Thine eies are loſt, what need thy heart to goe with them? I have knowne a blinde man more chearfull, then I could be with both mine eies: Old *Iſaac* was dark-ſighted when he gave the bleſſing (contrary to his own intentions) to his ſonne *Iacob*, yet it ſeemes he lived forty yeares after, and could be pleaſed then to have good chear made him with *wine and veniſon*; our life doth not lie in our eies; *The ſpirit of man is that which upholds his infirmities*; Labour to raiſe that to a chearfull diſpoſition; even in thy bodily darkneſſe, *there ſhall bee light and joy* to thy ſoule.

§ 6. *The chearfulneſſe of ſome blinde men.*

Gen. 27. 25

Pro. 18. 14

Eſth. 8. 16.

§ 7. *The supply which God gives in other faculties.*

Hath God taken away thine eies? But hath he not given thee an abundant supply in other faculties? Are not thine inward senses the more quick? thy memory stronger, thy phantasie more active, thy understanding more apprehensive? The wonders that we have heard, and read of blinde mens memories, were not easie to beleeve, if it were not obvious to conceive that the removall of all distractions gives them an opportunity both of a carefull reposition of all desired objects, and of a sure fixednesse of them where they are laid: Hence have we seen it come to passe that some blinde men have attained to those perfections which

which their eies could never have feoffed them in: It is very memorable that our Eccleſiaſticall Story reports of *Didymus* of *Alexandria*, who being blinde from his infancy, through his prayers, and diligent indeavours reacht unto ſuch an high pitch of knowledge in Logick, Geometry, Arithmetick, Aſtronomy, as was admired by the learned Maſters of thoſe Arts; and for his rare inſight into Divinity, was by great *Athanaſius* approved to be the Doctor of the Chaire in that famous Church: What need we doubt of this truth when our own times have ſo clearly ſeconded it? having yeelded divers worthy Divines, Gods Seers, bereaved of bo-

Ruffin. eccl. hiſt. l. 2. c. 7.

dily eies; amongſt the reſt, there was one in my time, very eminent in the Univerſity of *Cambridge*, (whom I had occaſion to diſpute with for his degree) of great skill both in tongues and Arts, and of ſingular acuteneſſe of judgement: It is ſomewhat ſtrange that *Suidas* reports of *Neocli-des*, that being a blinde man he could ſteal more cunningly then any that had uſe of eies; Sure, I may ſay boldly of our *Fiſher*, that he was more dextrous in picking the locks of difficult Authors, and fetching forth the treaſures of their hidden ſenſes, then thoſe that had the ſharpeſt eies about him; in ſo much as it was noted thoſe were ſingular proficients which

Mr. *Fiſher* of *Trinity* Colledge in *Cambr.*

Suidas ex *Ariſto-phane.*

which imployed themſelves in reading to him; If they read books to him, he read Lectures the while to them; and ſtill taught more then he learned: As for the other outward ſenſes, they are commonly more exquiſite in the blinde; we read of ſome who have been of ſo accurate a touch, that by their very feeling they could diſtinguiſh betwixt black and white; And for the eare, as * our Philoſophers obſerve, that ſounds are ſweeter to the blinde, then to the ſighted; ſo alſo that they are more curiouſly judged of by them; the vertue of both thoſe ſenſes being now contracted into one. But the moſt perfect recompence of theſe bodily eies,

*The Lord *Verul. Fr. Bacon* in his Narurall Hiſtory.

eies, is in the exaltation of our ſpirituall, ſo much more enlightened towards the beatificall viſion of God, as they apprehend more darkneſſe in all earthly objects; certainly, thou ſhalt not miſſe theſe materiall eies, if thou maiſt finde thy ſoule thus happily enlightened.

§ 8. *The benefit of the eyes which once we had.*

Thine eies are loſt; It is a bleſſing that once thou hadſt them; hadſt thou been born blinde, what a ſtranger hadſt thou (in all likelihood) been to God and the world? hadſt thou not once ſeen the face of this heaven, and this earth, and this Sea, what expreſſions could have made thee ſufficiently apprehenſive of the wonderfull works of thy Creator? What diſcourſe could have

have made thee to understand what light is? what the Sun the fountain of it, what the heavens, the glorious region of it, and what the Moon and Starres illuminated by it? How couldst thou have had thy thoughts raised so high, as to give glory to that great God, whose infinite power hath wrought all these marvellous things? No doubt, God hath his owne waies of mercy, even for those that are born dark; not requiring what he hath not given; graciously supplying by his spirit in the vessels of his election, what is wanting in the outer man; so as even those that could never see the face of the world, shall see the face of the God that made it;

But

But in an ordinary course of proceeding, those which have been blinde from their birth, must needs want those helps of knowing and glorifying God in his mighty works, which lie open to the seeing: These once filled thine eies, and stay with thee still after thine eies have forsaken thee; What shouldst thou doe but walk on in the strength of those fixed thoughts, and be alwaies adoring the Majesty of that God whom that sight hath represented unto thee so glorious, and in an humble submission to his good pleasure strive against all the discomforts of thy sufferings: Our Story tels us of a valiant Souldier (answerable to the name he bore) *Polyzelus*, who after

Euidas v. *Hippias.*

after his eies were ſtruck out in the Battell, covering his face with his Target, fought ſtill, laying about him as vehemently, as if he had ſeene whom to ſmite; So do thou, my ſonne, with no leſſe courage; let not the loſſe of thine eies hinder thee from a chearfull reſiſtance of thoſe ſpirituall enemies, which labour to draw thee into an impatient murmuring againſt the hand of thy God; wait humbly upon that God who hath better eies in ſtore for thee, then thoſe thou haſt loſt.

§ 9. *The ſupply of one ſenſe by another.*

Thou haſt loſt thy hearing; It is not eaſie to determine, whether loſſe is the greater, of the eie, or of the eare; both are grievous: Now all the world is to thee as dumb, ſince

ſince thou art deafe to it; How ſmall a matter hath made thee a meere cypher amongſt men! Theſe two are the ſenſes of inſtruction; there is no other way for intelligence to be conveyed to the ſoule, whether in ſecular or in ſpirituall affaires; The eie is the window, the eare is the doore by which all knowledge enters: In matter of obſervation, by the eie; in matter of *faith*, by the *eare*: Had it pleaſed God to ſhut up both theſe ſenſes from thy birth, thy eſtate had been utterly diſconſolate; neither had there been any poſſible acceſſe for comfort to thy ſoule; and if he had ſo done to thee in thy riper age, there had been no way for thee but

Rom. 10. 17.

to

to live on thy former ſtore; but now that he hath vouchſafed to leave thee one paſſage open, it behoves thee to ſupply the one ſenſe by the other, and to let in thoſe helps by the window, which are denied entrance at the doore; And ſince that infinite goodneſſe hath been pleaſed to lend thee thine eare ſo long, as till thou haſt laid the ſure grounds of faith in thy heart; now thou maiſt work upon them, in this ſilent opportunity, with heavenly meditations, and raiſe them up to no leſſe height, then thou mightſt have done by the help of the quickeſt eare.

It is well for thee that in the fulneſſe of thy ſenſes thou wert carefull to improve thy boſome

bosome as a Magazine of heavenly thoughts, providing with the wise Patriarch for the seven yeares of dearth; otherwise, now that the passages are thus blocked up, thou couldst not but have been in danger of affamishing: Thou hast now abundant leasure to recall and ruminate upon those holy counsels, which thy better times laid up in thy heart, and to thy happy advantage findest the difference betwixt a wise providence, and a careless neglect.

§ 10. *The better condition of the inward ear.*

Thine outward hearing is gone; but thou hast an inward and better eare, whereby thou heares the secret motions of Gods Spirit, which shall never be lost: How many

ny thousands whom thou envieſt are in a worſe condition? they have an outward and bodily eare, whereby they heare the voice of men, but they want that ſpirituall eare which perceives the leaſt whiſperings of the holy Ghoſt: Eares they have, but not hearing eares, for faſhion, more then uſe; wiſe *Solomon* makes and obſerves the diſtinction; *The hearing ear, and the ſeeing eie, the Lord hath made even both of them*; and a greater then *Solomon* can ſay of his formall auditors, *Hearing they heare not*; If thou have an eare for God, though deaf to men, how much happier art thou then thoſe millions of men, that have an eare for men, and are deaf to God? Thou

Prov. 20. 12

Mat. 13. 13

§ 11. *The grief that ariſes from hearing evill.*

Thou haſt loſt thy hearing; and therewith no ſmall deale of ſorrow; how would it grieve thy ſoule to hear thoſe wofull ejulations, thoſe pitifull complaints, thoſe hideous blaſphemies, thoſe mad paradoxes, thoſe helliſh hereſies, wherewith thine eare would have been wounded, if it had not been barred againſt their entrance: It is thy juſt griefe that thou miſſeſt the hearing of many good words; it is thy happineſſe that thou art freed from the hearing of many evill; It is an eaven lay betwixt the benefit of hearing good, and the torment of hearing evill.

Comforts againſt Barrenneſſe.

§ 1. *The bleſſing of fruitfulneſſe ſeaſoned With ſorrows.*

THOU complaineſt of dry loynes, and a barren wombe; ſo did a better man before thee, even the Father of the faithfull, *What wilt thou give me, ſeeing I goe childleſſe?* Gen. 15. 2. So did the wife of faithfull *Iſrael, Give me children or elſe I die*; Gen. 30. 1. So deſirous hath nature been even in the holieſt, to propagate it ſelfe, and ſo impatient of a deniall: *Loe, children and the fruit of the wombe are an heritage and gift that commeth of the Lord:* Pſal. 127. 4. *Happy is he that hath his quiver full of ſuch ſhafts:* ver. 6. It is the bleſſing that *David* grudged to wicked ones, *They have children at their deſire:* Pſal. 17. 14. It was

was the curse which God inflicted upon the family of *Abimelech* King of *Gerar*, that *he closed up all the wombes in his house for* Sarahs *sake*; And the judgment threatned to *Ephraim*, is a *miscarrying womb, and dry breasts*; and *Iechoniahs* sad doom is, *Write this man childlesse*; As on the contrary, it is a speciall favour of God, *that the barren hath born seven*; and it is noted by the Psalmist, as a wonder of Gods mercy, That *he maketh the barren woman to keep house, and to be a joyfull Mother of children*: It is pity he was ever born that holds not children a blessing: yet not simple and absolute, but according as it may prove; she hath a double favour from God that is a joy-

Gen. 20. 17, 18.

Hos. 9. 14.

Ier. 22. 30.

1 Sam. 2. 5.

Psal. 113. 8.

joyfull Mother of children; many a one breeds her sorrow, breeds her death; There is scarce any other blessing from God seasoned with so much acrimony both of misery and danger: Doe but lay together the sick fits of breeding, the painfull throws of travell, the weary attendances of nursing, the anxious cares of education, the feares and doubts of mis-guidance, the perpetuall solicitude for their provision, the heart-breaking griefe for their miscarriage, and tell me whether thy bemoaned sterility have not more ease, lesse sorrow.

§ 2. *The pains of child-bearing.*

It is thy sorrow then that thou art not fruitfull; consider that thou art herein freed from a greater sorrow; *In sorrow*

Gen. 3. 16. *ſorrow ſhalt thou bring forth children*; Doe but think upon the ſhrieks and torments that thou haſt ſeene and heard in the painfull travels of thy neighbours; One thou haſt ſeen wearying the daies and nights in reſtleſſe pangs, and calling for death in a deſpaire of delivery: Another after the unprofitable labours of Midwives, forced to have her bowels ranſackt by the hand of another ſexe; One hath her dead burden torne from her by peece-meale, another is delivered of her life and birth together; One languiſheth to death after the hand of an unskilfull Midwife; Another is weary of her life through the ſoreneſſe of her breaſts; All theſe ſorrows

rows thou haſt eſcaped by this one; In theſe regards, how many whom thou enviеſt, have thought thee happier then themſelves?

§ 3. *The miſery of ill-diſpoſed, and undutiful children.*

Thou art afflicted that thou art not a Mother: Many a one is ſo, that wiſhes ſhe had been barren; If either the child prove deformed and miſ-ſhapen; or, upon further growth, unnaturall and wicked; what a corroſive is this to her that bore him? *Rebecca* thought it long to bee (after her marriage) twenty yeares childleſſe; her holy husband (at ſixty yeares age) praies to God for iſſue by her; his devotion (as the Jewiſh Doctors ſay) carried him to Mount *Moriah* for this purpoſe, that in the ſame

Gen. 25. 20, 21.

place where his life was miraculously preserved from the knife of his Father, it might by the like miracle be renued in his posterity; God heares him; *Rebecca* conceives; but when she felt that early combat of her struggling twins in her womb, she can say, *If it be so, why am I thus?* And when she saw a childe come forth all clad in haire, and after saw his conditions no lesse rough then his hide, doe we not think she wished that part of her burden unborne? Certainly, children are according to their proofe, either blessings, or crosses: Hast thou a childe well disposed, well governed? *A wise sonne maketh a glad Father*; Hast thou a childe disorderly and debau-

Gen.25. 22.

Gen.25.25

Gen.27.41

Prov.10.1. Pro.15.20.

debauched? *A fooliſh ſonne is the heavineſſe of his Mother; and the calamity of his Father:* Haſt thou a ſonne that is unruly, ſtubborn, unnaturall: (as commonly the cions overrule the ſtock) *He that waſteth his Father, and chaſeth away his Mother, is a ſonne that cauſeth ſhame, and bringeth reproach:* And if ſuch a ſonne ſhall live and die impenitent, what can be anſwerable to the diſcomfort of that Parent who ſhall think that a peece of himſelfe is in hell?

Prov. 10. 1. Pro. 19. 13.

Pro. 19. 26.

§ 4. *The cares of Parents for their children.*

Thou haſt no children; As thou haſt leſſe joy, ſo thou haſt leſſe trouble: It is a world of work and thoughts that belongs to theſe living poſſeſſions: *Artemidorus* obſerves, that to dreame of chil-

Artemidor. de Inſomniis l. 1. c. 16.

dren, imports cares to follow: Surely, as they are our greateſt cares, ſo they bring many leſſer cares with them: Before thou hadſt but one mouth to feed, now many: And upon whom doth this charge lie but upon the Parent? not nature onely, but Religion
1 Tim. 5. 8 caſts it upon him; *For if any provide not for his owne, eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe then an Infidell:* Doſt thou not ſee that many ſuckers growing up from the root of the tree draw away the ſap from the ſtock? and many rivulets let out from the maine channell leave the ſtreame ſhallow? So it muſt be with thee, and thine; But this expence is not more neceſſary

ceſſary then comfortable: I remember a great man comming to my houſe at *Waltham*, and ſeeing all my children ſtanding in the order of their age, and ſtature, ſaid, Theſe are they that make rich men poore, but he ſtraight received this anſwer, Nay, my Lord, theſe are they that make a poore man rich, for there is not one of theſe whom we would part with for all your wealth: Indeed, wherefore do we receive but to diſtribute? and what are we but the Farmers of thoſe we leave behinde us? and if we doe freely lay out of our ſubſtance before-hand for their good, ſo much of our rent is happily cleared: It is eaſie to obſerve, that none are

so gripple and hard-fisted, as the childlesse; whereas those who for the maintenance of large Families are inured to frequent disbursements, finde such experience of Divine providence in the faithfull managing of their affaires, as that they lay out with more chearfulnesse then they receive; wherein their care must needs be abated, when God takes it off from them to himselfe; and if they be not wanting to themselves, their faith gives them ease in casting their burden upon him who hath both more power, and more right to it, since our children are more his, then our own: He that feedeth the *young ravens*, can he faile the best of his creatures? Worthy

Psal. 147. 9

thy Mr *Greenham* tels us of a Gentlewoman, who comming into the cottage of a poore neighbour, and seeing it furnished with store of children, could say, Here are the mouthes, but where is the meat? but not long after she was paid in her own coyne, for the poore woman comming to her after the buriall of her last, and now onely childe, inverted the question upon her, Here is the meat, but where are the mouthes? Surely, the great House-keeper of the world, whose charge we are, will never leave any of his menialls without the bread of sufficiency; and who are so fit to be his purveyors as the Parents for their own brood?

Nature hath taught the very birds to pick out the beſt of the graines for their young; Nature ſends that moiſture out of the root which gives life to the branches, and bloſſomes: Sometimes indeed it meets with a kinde retaliation; ſome Stork-like diſpoſition repaies the loving offices done by the Parents in a dutifull retribution to their age or neceſſity: But how often have we ſeen the contrary? Here, an unſatisfiable importunity of drawing from the Parent that maintenance which is but neceſſary for his own ſubſiſtence: So we have ſeen a young Bat hanging on the teat of her damme for milk, even when ſhe is dying: So we have ſeen ſome inſatiable

able Lambs forcing the udder of their dammes, when they have been as bigge as the Ewe that yeaned them: There, an undutifull and unnaturall neglect, whether in not owning the meanneſſe of thoſe that begot them; or in not ſupporting the weakneſſe of their decaied eſtate by due maintenance. Ingratitude is odious in any man, but in a childe, monſtrous.

§ 5. *The great griefe in the loſſe of children.*

It is thy griefe that thou never hadſt a childe; Beleeve him that hath tried it, there is not ſo much comfort in the having of children, as there is ſorrow in parting with them, eſpecially, when they are come to their proof; when their parts, and diſpoſition have raiſed our hopes of

them, and doubled our affection towards them; And as (according to the French Proverb) he that hath not, cannot loſe; ſo contrarily, he that hath muſt loſe; our meeting is not more certain then our parting, either we muſt leave them, and ſo their griefe for us muſt double ours; or they muſt leave us, and ſo our griefe for them muſt be no leſſe, then our love was of them. If then thou wilt be truly wiſe, ſet thy heart upon that onely abſolute good, which is not capable of loſing: Divided affections muſt needs abate of their force; now ſince there are no objects of dearneſſe which might diſtract thy love, bee ſure to place

it

it wholly upon that infinite goodneſſe which ſhall entertaine it with mercy, and reward it with bleſſedneſſe. If *Elkanah* therefore, could ſay to his barren Wife *Hannah, Why weepeſt thou? and why is thy heart heavy? am not I better to thee then ten ſonnes?* How much more comfortably maiſt thou hear the Father of mercies ſay to thy ſoule, Why is thy heart heavy? am not I better to thee then ten thouſand ſonnes? 1 Sam. 1. 8.

Comforts

Comforts againſt want of Sleepe.

§ 1. *The miſery of the want of reſt; with the beſt remedy.*

THOU art afflicted with want of ſleep: A complaint incident to diſtempered bodies, and thoughtfull mindes: Oh how wearisome a thing it is to ſpend the long night in toſſing up and down in a reſtleſſe bed in the chaſe of ſleep, which the more eagerly it is followed, flies ſo much the farther from us! Couldſt thou obtain of thy ſelfe to forbear the deſire of it, perhaps it would come alone; now that thou fueſt for it, (like to ſome froward peece) it is coy and overly, and puniſhes thee with thy longing: Loe, he that could com-

command an hundred and seven and twenty Provinces, yet could not command rest; *On that night his sleep departed from him*; neither could be either forced, or intreated to his bed; And the great *Babylonian* Monarch, though he laid some hand on sleep, yet he could not hold it, for *his sleep brake from him*: And for great and wise *Solomon*, it would not so much as come within his view, *Neither night nor day seeth he sleep with his eyes*: Surely, as there is no earthly thing more comfortable to nature then bodily rest, so there is nothing whose losse is more grievous and disheartening; If the senses be not sometimes in meet viciſſitudes, tied up, how can they

Esth. 6. 1.

Dan. 2. 1.

Eccl. 8. 16.

Ier. 31. 26.

they chooſe but run themſelves out of breath, and weary and ſpend themſelves to nothing? If the body be not refreſhed with a moderate enterchange of repoſe, how can it but languiſh in all the parts of it? and as commonly the ſoule followes the temper of the body, how can that but finde a ſenſible diſcompoſure and debilitation in all her faculties, and operations? Do we not ſee the ſavageſt creatures tamed with want of reſt? Doe we not finde this rack alone to have been torture enough to fetch from poore ſoules a confeſſionall diſcovery of thoſe acts they never did? Doe we not finde raveries, and frenzies the ordinary attendants of ſleepleſneſſe?

neſſe? Herein therefore thy tongue hath juſt cauſe to complain of thine eies: For remedy, in ſtead of cloſing thy lids to wait for ſleep; lift up thy ſtiffe eies to him that *giveth his beloved reſt*; what ever be the meanes, he it is that holdeth thine *eies waking*: He that made thine eies keeps off ſleep from thy body, for the good of thy ſoule; let not thine eies wake without thy heart; The Spouſe of Chriſt can ſay, *I ſleep, but my heart waketh*; how much more would ſhe ſay, mine eies wake, and my heart waketh alſo? When thou canſt not ſee ſleep with thine eies, labour to ſee him that is inviſible; one glimpſe of that ſight is more worth, then

Pſal. 127. 2

Pſal. 77. 4.

Cant. 5. 4.

then all the ſleep that thine eies can be capable of; give thy ſelfe up into his hands, to bee diſpoſed of at his will: What is this ſweet acquieſcence but the reſt of the ſoule? Which if thou canſt finde in thy ſelfe, thou ſhalt quietly digeſt the want of thy bodily ſleep.

§ 2. *The favour of freedome from pain*

Thou wanteſt ſleep; Take heed thou doe not aggravate thine affliction; It is onely an evill of loſſe, no evill of ſenſe; a meere lack of what thou wiſheſt; not a pain of what thou feeleſt; Alas, how many beſides want of reſt are tortured with intolerable torments in all the parts of their body, who would think themſelves happy if they might be put into

into thy condition; might they but have eaſe, how gladly would they forbeare reſt? Be not therefore ſo much troubled that it is no better with thee, but rather be thankfull that it is no worſe.

§ 3. *The favour of health without ſleep.*

Thou lackeſt ſleep; A thing that we deſire not ſo much for its owne ſake, as in a way to health; What if God be pleaſed ſo to diſpoſe of thee as to give thee health without it: So he hath done to ſome: It is a ſmall matter that *Goulart* reports out of *Gaſpar Wolfius*, of a woman in *Padua* that continued fifteen daies and nights without ſleep: That is very memorable which *Seneca* tells us of great *Mecænas*, that

Goul. Hiſtoires Memorables. c. Veilles.

that in three yeares he ſlept not (*ne horæ momento*) ſo much as the ſpace of an hour; which however *Lipſius* thinks good to mitigate with a favourable conſtruction, as conceiving an impoſſibility of an abſolute ſleepleſneſſe; yet if we ſhall compare it with other inſtances of the ſame kinde, we ſhall find no reaſon to ſcruple the utmoſt rigour of that relation; That a frantick man (of whom *Fernelius* writes) ſhould continue a yeare and two months without any ſleep at all, is no wonder, in compariſon of that which learned *Heurnius* tells us, upon good aſſurance given him, when he was a Student in *Padua*, that *Nizolius* the famous

Patholog. l.5.c.2.

Lib. De morbis capitis c.16.

mous *Ciceronian*, lived ten whole yeares without ſleep: And even in our time and climate, I have been informed by credible teſtimony that Monſieur *L'Angles*, a French Phyſitian at *London*, lived no fewer yeares altogether ſleepleſſe: But that exceeds all example which Monſieur *Goulart* reports out of an Author of good reputation, of a certain Gentlewoman, who for thirty five years, remained without any ſleep, and found no inconvenience or diſtemper thereby, as was witneſſed by her husband and ſervants: Loe, the hand of God is not ſhortned: Hee who in our time miraculouſly protracted the life of the Maid of *Meures*

Goulart. ibidem.

res ſo many yeares, without meat; hath ſuſtained the lives of theſe fore-named perſons thus long, without ſleep, that it might appeare, *Man lives not by meat* or ſleep *onely, but by every word that proceedeth out of the mouth of God*; If he ſhould pleaſe to bleſſe thee with a ſleepleſſe health, the favour is farre greater, then if he allowed thee to ſnort out thy time in a dull unprofitable reſt.

Mat.4.4. Deut.8.3

§ 4. *Sleep but a ſymptome of mortality*

Thou wanteſt ſleep: *Behold, he that keepeth Iſrael doth neither ſlumber nor ſleep:* and thoſe bleſſed ſpirits that doe continually ſee the face of God never ſleep: Sleep is but a ſymptome of fraile mortality; whereof the leſſe we doe or can partake, we come

come so much the nearer to those spirituall natures whose perfection makes them uncapable of sleep: Hereupon it was that those retired Christians in the Primitive times, which affected to come neareſt to an Angelicall life, wilfully repelled sleep, neither would ever admit it till it neceſſarily forced it selfe upon them: Lo then, thou suffereſt no more out of the diſtemper of humors, or unnaturall obſtructions, then better men have willingly drawn upon themselves out of holy reſolutions; It is but our conſtruction that makes those things tedious to us which have beene well taken by others.

Sozomen. l.6.c.29.

Thou

§ 5. *No use of sleep whither we are going*

Thou wanteſt ſleep: Have patience, my ſon, for a while; thou art going where there ſhall be no need, no uſe of ſleep; and in the mean time thy better part would not, cannot reſt; though the gates be ſhut that it cannot ſhow it ſelfe abroad, it is ever, and ever will be active: As for this earthly peece, it ſhall ere long ſleep its fill, where no noiſe can awake it till the *voice of the Archangell, and the trumpet of God* ſhall call it up in the morning of the Reſurrection.

1 Theſ. 4. 16.

Comforts

Comforts againſt the inconveniences of old Age.

§ 1. *The illimitation of age; and the miſeries that attend it.*

OLD age is that which we all deſire to aſpire unto, and when we have attained, are as ready to complain of, as our greateſt miſery; verifying in part that old obſervation, That wedlock and age are things which we deſire, and repent of: Is this our ingratitude, or inconſtancy, that we are weary of what we wiſhed? Perhaps this accuſation may not be univerſall; There is much difference in conſtitutions, and much latitude in old age: Infancy and youth have their limits, age admits of no certain determination; At ſeventy

venty yeares *David* was old and ſtricken in yeares, and they *covered him with cloathes, but he gat no heat*; whereas *Caleb* can profeſſe, *Now loe, I am fourſcore and five yeares old; as yet, I am as ſtrong this day, as I was in the day that Moſes ſent me to eſpie out the Land; as my ſtrength was then, even ſo is my ſtrength now, for warre, both to goe out, and come in*; And beyond him, *Moſes* was *an hundred and twenty yeares old*, when his eye was not dimme, nor his naturall ſtrength abated: *Methuſelah* was but old, when he was nine hundred ſixty five: But as for the generality of mankinde, the ſame *Moſes* who lived to ſee an hundred and twenty yeares, hath ſet mans ordinary

1 King. 1. 1

Ioſh. 14. 10, 11.

Deut. 34 7.

Gen. 5. 27.

ordinary period at halfe his own terme; *The daies of our yeares are threescore yeares and ten, and if by reason of strength they be fourscore yeares, yet is their strength labour and sorrow*; Loe, fourscore yeares alone, are load enough for the strength (much more for the weakenesse) of age; but when labour and sorrow are added to the weight, how can we but double under the burden? He was both old and wise, that said out of experience, that our last dayes are the dregges of our life; the clearer part is gone, and all drawn out, the lees sink down to the bottome; Who can expresse the miserable inconveniences that attend old age! wherein our cares must

Psal. 90. 10

Sen. Ep. 58.

O needs

needs be multiplied according to the manifold occasions of our affaires; for the world is a net, wherein the more we stirre, the more we are intangled; and for our bodily grievances, what varieties do we here meet withall, what aches of the bones, what belking of the joynts, what convulsions of sinewes, what torments of the bowels, stone, colick, strangury, what distillations of rheumes, what hollow coughs, what weaknesses of retention, expulsion, digestion, what decay of senses? so as age is no other then the common sewer into which all diseases of our life are wont to empty themselves; Well therefore might *Sarah* say,

say, *After I am waxed old shall I have pleasure?* And good *Barzillai* justly excuses himselfe for not accepting the gracious invitation of *David*; *I am this day fourscore yeares old, and can I discerne between good and evill? can thy servant taste what I eate, or what I drink? can I heare any more the voice of singing men, and singing women? wherefore then should thy servant be yet a burden unto my Lord the King?* Loe, these are they which the Preacher calls the *evill daies*, and the yeares wherein a man shall say, *I have no pleasure*; wherein *the Sun, or the light, or the Moone, or the Starres are darkned, and the clouds return after the rain; when the keepers of*

Gen. 18. 12

2 Sam. 19. 35.

Eccles. 12. 1, 2, 3.

the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that look out of the windowes be darkned: Shortly, what is our old age, but the winter of our life? how can we then expect any other then gloomy weather, chilling frosts, stormes and tempests?

§ 2. *Old age a blessing.*

But whiles we doe thus querulously aggravate the incommodities of age, we must beware lest we derogate from the bounty of our Maker, and disparage those blessings which he accounts precious; amongst which, old age is none of the meanest: Had he not put that value upon it, would he have honoured it with his own style, calling

ling himſelf, *The Ancient of daies?* would he elſe have ſet out this mercy as a reward of obedience to himſelf, (*I will fulfill the number of thy daies*) and of obedience to our Parents, *To live long in the Land?* would he have promiſed it as a marvellous favour to reſtored *Ieruſalem* (now become a City of Truth,) That *there ſhall yet old men, and old women dwell in the ſtreets of Ieruſalem, and every man with his ſtaffe in his hand for very age?* would he elſe have denounced it as a judgement to over-indulgent *Eli, There ſhall not be an old man in thine houſe for ever?* Farre be it from us to deſpiſe that which God doth honour, and to turn his bleſſing into a curſe. Yea, the

Dan.7.9. 13.22.
Exo.23.26
Exo.20.12
Zach.8.4.
1Sam.2.32

ſame God, who beſt knowes the price of his own favours, as he makes no ſmall eſtimation of age himſelfe, ſo he hath thought fit to call for an high reſpect to be given to it by men, out of an holy awe to himſelfe; *Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and feare thy God; I am the Lord:* Hence it is, that he hath pleaſed to put together *the Ancient and the Honourable*; and hath told us, that an *hoary head is a crown of glory, if it be found in the way of righteouſneſſe:* And laſtly, makes it an argument of the deplored eſtate of *Ieruſalem*, that they favoured not the Elders: As therefore, we too ſenſibly feel what to complain of, ſo

Lev. 19. 32

Eſay 9. 15.

Pro. 16. 31.
Pro. 20. 29.

Lam. 4. 15.

we

we well know what priviledges we may challenge as due to our age; even such as nature it selfe hath taught those heathens which have been in the next degree to savage: If pride and skill have made the *Athenians* uncivill, yet a yong *Lacedemonian* will rise up, and yeeld his place in the Theatre to neglected age.

§ 3. *The advantages of old age:* 1. *Fearlessesse.*

It is not a little injurious so to fasten our eyes upon the discommodities of any condition, as not to take in the advantages that belong to it; which carefully laid together may perhaps sway the balance to an equall poise: Let it be true that old age is oppressed with many bodily griefes; but what if it yeeld other immunities which

may keep the ſcales eaven: whereof it is not the leaſt, that it gives us firme reſoluti-on, and bold ſecurity againſt dangers and death it ſelfe: For the old man knowes how little of his clew is left in the winding, and therefore, when juſt occaſion is offered, ſticks not much upon ſo inconſide-rable a remainder. Old age and orbity, as *Ceſellius* profeſ-ſed, were thoſe two things that emboldened him: And when *Caſtritius* refuſed to de-liver the hoſtages of *Placentia* to *Carbo* the Conſul, and was threatned with many ſwords, he anſwered thoſe menaces with his many yeares. And that we may not diſdain home-bred inſtances, and may ſee that brave ſpirits may

lodge

lodge in cottages; In my time a plain Villager in the *Rude Peak*, when theeves taking advantage of the abſence of his family, breaking into his ſolitary dwelling, and finding him ſitting alone by his fire ſide, fell violently upon him; and one of them ſetting his dagger to his heart, ſwore that he would preſently kill him, if he did not inſtantly deliver to them that money which they knew he had lately received; the old man lookes boldly in the face of that ſtout villain, and with an undaunted courage returnes him this anſwer in his Peakiſh Dialect, Nay, even put fro thee, ſonne; I have liv'd long enough; but I tell thee, unleſſe thou mend thy man-

ners, thou wilt never live to ſee halfe my daies; put fro thee if thou wilt: What young man would have been ſo eaſily induced to part with his life, and have been ſo ready to give entertainment to an unexpected death? Surely, the hope and love of life commonly ſoftens the ſpirits of vigorous youth, and diſſwades it from thoſe enterpriſes which are attended with manifeſt perill; whereas extream age teacheth us to contemne dangers.

§ 4. *The 2d advantage of old age freedome from paſſions.*

Yet a greater priviledge of age is a freedome from thoſe impetuous paſſions wherewith youth is commonly over-ſwayed, for together with our naturall heat is alſo abated the heat of our inordi-

nate

nate lusts, so as now our weaker appetite may easily be subdued to reason: The temperate old man in the Story, when one shewed him a beautifull face, could answer, I have long since left to be sicke: And that other could say of pleasure, I have gladly withdrawn my selfe from the service of that imperious mistresse: What an unreasonable vassalage our youthfull lusts subject us unto, we need no other instance then in the strongest, and wisest man; How was the strongest man *Sampson* effeminated by his impotent passion, and weakned by his intellectuals so far, as wilfully to betray his own life to a mercenary harlot, and to endure to hear her say,

Tell

Iudg.16.6. *Tell me wherewith thou maiſt be bound to doe thee hurt*: How eaſily might he have anſwered thee, ô *Delila*, Even with theſe cords of brutiſh ſenſuality, wherewith thou haſt already bound me to the loſſe of my liberty, mine eyes, my life? How was the wiſeſt man, *Solomon*, beſotted with his ſtrange Wives, ſo as to be drawn away to the worſhip of ſtrange gods! And how may the firre trees howle, when the Cedars fall! who can hope to be free from being tranſported with irregular affections, when we ſee ſuch great precedents of frailty before our eyes? From the danger of theſe miſerable miſcarriages our age happily ſecures us, putting us into that

that quiet harbour, whence we may ſee young men perilouſly toſſed with thoſe tempeſts of unruly paſſions, from which our cooler age hath freed us.

§ 5. *The 3d advantage of age; experimental knowledge.*

Adde hereunto the benefit of experimentall knowledge, wherewith age is wont to enrich us, every dram whereof is worth many pounds of the beſt youthly contentments; in compariſon whereof, the ſpeculative knowledge is weak and imperfect; this, may come good cheap, perhaps coſts us nothing; that, commonly we pay deare for, and therefore is juſtly eſteemed the more precious: If experience be the miſtreſſe of fools, I am ſure it is the mother of wiſdome; neither can it be

(except

(except we be too much wanting to our ſelves) but the long obſervation of ſuch variety of actions and events as meet with us in the whole courſe of our life, muſt needs leave with us ſuch ſure rules of judgement, as may be unfailing directions for our ſelves, and others: In vain ſhall this be expected from our younger yeares, which the wiſe Philoſopher excludes from being meet Auditors, much leſſe Judges of true morality: In regard whereof, well might the old man ſay, Yee young men think us old men fooles, but we old men know you young men to be fooles: Certainly, what value ſoever ignorance may put upon it, this fruit of age is ſuch, as that

that the earth hath nothing equally precious: It was a profane word, and fit for the mouth of an Heathen Poet, that prudence is above destiny; but surely, a Christian may modestly, and justly say, that next to Divine providence, humane prudence may challenge the supreme place in the administration of these earthly affaires; and that age may claime the greatest interest in that prudence: Young *Elihu* could say, *Multitude of yeares should teach wisdome:* And the wise man, *Oh how comely a thing is judgement for gray haires, and for ancient men to know counsell! Oh how comely is the wisdome of old men, and understanding and counsell to men of honour!*

Iob 32.7.

Ecclus. 25. 4,5.

nour! In regard whereof the Grecians had wont to say, that young men are for action, old men for advice: And among the Romans we know that Senators take their name from age: That therefore which is the weakneſſe of old mens eyes that (their viſuall ſpirits not uniting till ſome diſtance) they better diſcern things further off, is the praiſe and ſtrength of their mentall eyes; they ſee either judgements or advantages afarre off, and accordingly frame their determinations: It is obſerved that old Lutes ſound better then new; and it was *Rehoboams* folly and undoing, that he would rather follow the counſell of his green heads that ſtood before him,

1 King. 12. 6, 7, 8, 9, 10, &c.

him, then of thoſe grave Senators that had ſtood before his wiſer Father. Not that meere age is of it ſelfe thus rich in wiſdome and knowledge, but age well cultured, well improved; there are old men that doe but live, or rather have a beeing upon earth, (ſo have ſtocks and ſtones as well as they) who can give no proofe of their many yeares, but their gray haires, and infirmities: There are thoſe who, like to *Hermogenes*, are old men, whiles they are boyes, and children when they are old men: Theſe, the elder they grow, are ſo much more ſtupid: Time is an ill meaſure of age, which ſhould rather be meted by proficiency, by ripeneſſe of judgement, by

by the monuments of our commendable and usefull labours: If we have thus bestowed our selves, our Autumne will shew what our Spring was; and the colour of our haire will yeeld us more cause to feare our pride then our dejection.

§ 6. *Age in some is vigorous, and well affected.*

We accuse our age of many weaknesses and indispositions; But these imputations must not be universall: Many of these are the faults of the person, not of the age: He said well, as all wine doth not turn sowre with age, no more doth every nature; Old oyle is noted to be clearer, and hotter in medicinall use then new: There are those who are pettish and crabbed in youth, there are contrarily those

thoſe who are milde, gentle, ſociable in their decaied yeares: There are thoſe who are crazie in their prime, and there are thoſe who in their wane are vigorous: There are thoſe who ere the fulneſſe of their age have loſt their memory, as *Hermogenes*, *Corvinus*, *Antonius Caracalla*, *Georgius Trapezuntius*, and *Nizolius*; There are thoſe, whoſe intellectualls have ſo happily held out, that they have been beſt at the laſt: *Plato* in his laſt year (which was fourſcore and one) died, as it were with his pen in his hand; *Iſocrates* wrote his beſt peece at ninety four yeares; and it is ſaid of *Demoſthenes*, that when death ſummoned him at an hundred years, and

ſome-

Demosthenes

somewhat more, he bemoaned himselfe, that he must now die, when he began to get some knowledge: And as for spirituall graces, and improvements; *Such as be planted in the house of the Lord, shall flourish in the Courts of our God; They also shall bring forth more fruit in their age; and shall be fat and well-liking.*

Psa. 92. 12, 13.

§ 7. *The 4th advantage of age; neer approach to our end.*

But the chiefe benefit of our age is our near approach to our journeys end; for the end of all motion is rest, which when we have once attained, there remains nothing but fruition; now our age brings us (after a weary race) within some breathings of our goale; for if young men may die, old men must: A condition which a meer carnall

mall heart bewailes and abhorres, complaining of nature as niggardly in her dispensations of the shortest time to her noblest creature; and envying the oakes which many generations of men must leave standing and growing: No marvell, for the worldling thinks himselfe here at home, and looks upon death as a banishment; he hath placed his heaven here below, and can see nothing in his remove, but either annihilation, or torment; But for us Christians, who *know that whiles we are present in the body, we are absent from the Lord*; and doe justly account our selves forainers, our life a pilgrimage, heaven our home; how can we but rejoyce, that after

2 Cor. 5. 6.

after a tedious and painfull travell, we do now draw near to the threshold of our Fathers house; wherein we know there are many mansions, and all glorious: I could blush to hear an heathen say; If God would offer me the choice of renuing my age, and returning to my first childhood, I should heartily refuse it; for I should be loth, after I have passed so much of my race, to be called back from the goale, to the bars of my first setting out; and to hear a Christian whining, and puling at the thought of his dissolution: Where is our faith of an heaven, if having been so long sea-beaten, we be loth to think of putting into the safe and blessed harbor of immortality? Com-

Cicero de Senect.

Comforts againſt the feares and paines of Death.

§ 1. *The fear of Death naturall.*

THOU feareſt death; thou wert not a man if thou didſt not ſo: The holieſt, the wiſeſt, the ſtrongeſt that ever were, have done no leſſe; He is the King of fear, and therefore may and muſt command it; Thou maiſt hear the man after Gods own heart ſay, *The ſorrows of death compaſſed me:* and again, *My ſoul is full of troubles, my life draweth nigh to the grave: I am counted with them that go down to the pit, as a man that hath no ſtrength; Free among the dead:* Thou maiſt hear good and great *Ezekiah* upon the meſſage of his death, *chattering like a crane or*

Pſal. 116. 3

Pſal. 88. 3, 4, 5.

Eſay 38. 14

or a ſwallow, and mourning as a Dove. Thou feareſt as a man, I cannot blame thee; but thou muſt overcome thy fear, as a Chriſtian; which thou ſhalt do, if from the terrible aſpect of the meſſenger, thou ſhalt caſt thine eyes upon the gracious and amiable face of the God that ſends him; Holy *David* ſhews the way, *The*

Pſal. 18. 5, 6. *ſnares of death prevented me; In my diſtreſſe I called upon the Lord, and cried unto my God, he heard my voice out of his Temple, and my cry came before him, even into his eares*; Loe, he

Pſal. 68. 20 that is *our God, is the God of ſalvation, and unto God the Lord belong the iſſues of death*: Make

Phil. 1. 21. him thy friend, and death ſhall be no other then *advantage*: It is true, as the Wiſe

man

man saies, that *God made not death*; but that *through envy of the Devill death came into the world*; but it is as true that though God made him not, yet he is pleased to imploy him as his messenger to summon some soules to judgement, to invite others to glory; and for these latter, *Precious in the sight of the Lord is the death of his Saints*; and what reason hast thou to abominate that which God accounts precious?

Wisd. 1. 13. 2. 24.

Ps. 116. 15.

§ 2. *Remedy of feare, acquaintance with death.*

Thou art afraid of death; Acquaint thy selfe with him more, and thou shalt fear him lesse: Even Beares and Lions which at the first sight affrighted us, upon frequent viewing lose their terrour: Inure thine eies to the sight

of death, and that face ſhall begin not to diſpleaſe thee: Thou muſt ſhortly dwel with him for a long time, (for the daies of darkneſſe are many) doe thou in the meane time entertain him, let him be ſure to be thy daily gueſt: Thus the bleſſed Apoſtle, *I proteſt by our rejoycing which I have in Chriſt Ieſus, I die daily*: Bid him to thy board; lodge him in thy bed, talk with him in thy cloſet, walk with him in thy garden, as *Ioſeph* of *Arimathea* did; and by no means ſuffer him to be a ſtranger to thy thoughts; This familiarity ſhall bring thee to delight in the company of him whom thou didſt at firſt abhorre; ſo as thou ſhalt with the choſen veſſell ſay,

Eccl. 11. ult

1 Cor. 15. 31.

I have a desire to depart, and to be with Christ, which is best of all. Phil. 1. 23.

§ 3. *The misapprehension of death injurious.*

Thou art grievously afraid of death; Is it not upon a mistaking? Our feares are apt to imagine and to aggravate evils; Even Christ himselfe walking upon the waters, was by the Disciples trembled at, as some dreadfull apparition: Perhaps, my sonne, thou lookest at death as some utter abolition, or extinction of thy being; and nature must needs shrink back at the thought of not beeing at all: This is a foule and dangerous mispriſon. It is but a departing which thou calleſt a death: See how God himself styles it to the Father of the faithfull, *Thou shalt goe to thy* Gen. 15. 15.

Fathers in peace, thou ſhalt be buried in a good old age; And of his holy grand-child *Iſrael*, the Spirit of God ſayes,

Gen. 49. 33 *When Iacob had made an end of commanding his ſonnes, he gathered up his feet into the bed, and yeelded up the ghoſt, & was gathered unto his people*: Loe, dying is no other, then going to our Fathers, and gathering to our people, with whom we do, and ſhall live in that other, and better world, and with whom we ſhall re-appear glorious: Let but thy faith repreſent death to thee in this ſhape, and he ſhall not appear ſo formidable. Do but mark in what familiar terms it pleaſed God to conferre with his ſervant *Moſes* concerning his death;

Deu. 32. 49 *Get thee up into this mountaine Abarim*,

Abarim, unto Mount Nebo, which is in the Land of Moab, and behold the Land of Canaan which I give unto the children of Israel for a possession; And die in the Mount whither thou goest up, and be gathered to thy people, as Aaron thy brother died in Mount Hor, and was gathered to his people: Loe, it is no more, then *Goe up and die*; should it have been but to go a daies journey in the Wilderneſſe to ſacrifice, it could have been no otherwiſe expreſſed; or as if it were all one to goe up to *Sinai*, to meet with God, and to goe up to *Nebo* to die: Neither is it otherwiſe with us, onely the difference is, that *Moſes* muſt firſt ſee the Land of Promiſe, and then die, whereas we muſt firſt die,

and then see the promised Land.

§ 4. *Comfort from the common condition of men.*

Thou art troubled with the feare of death; what reason hast thou to be afflicted with that which is the common condition of mankinde? Remember, my son, the words of *Ioshua*, the victorious Leader of Gods people, *Behold, this day* (saith he) *I am going the way of all the earth*: If all the earth go this way, couldst thou be so fond as to think there should be a by-path left for thee wherein thou maist tread alone? Were it so that Monarchs and Princes, that Patriarks, Prophets, Apostles were allowed any easier passage out of the world, thou mightst perhaps finde some pretence of reason to repine at

Iosh. 23. 14

a painful dissolution, but now since all goe one way, and (as the wise Philosopher sayes) those which are unequall in their birth, are in their deaths equal, there can be no ground for a discontented murmure: Grudge if thou wilt, that thou art a man, grudge not that being a man thou must die: It is true that those whom the last day shall finde alive, shall not die, but they shall be changed; but this change of theirs shall be no other then an analogicall death, wherein there shall be a speedy consumption of all our corrupt and drossie parts; so as the paine must be so much the more intense, by how much it is more short then in the ordinary course of death:

Sen. Ep. 91.

Psa. 89. 49. Psal. 90. 3, 5, 7.

Briefly, that change is a death, and our death is a change, as *Iob* ſtyles it; the difference is not in the pain, but in the ſpeed of the tranſaction: Feare not then the ſentence of death; remember them that have been before thee, and that come after, for this is the ſentence of the Lord over all fleſh.

Iob 14.14.

Eccleſ. 41. 3.

§ 5. *Death not feared by ſome.*

Sen. Ep. 36.

Thou feareſt death: So doe not infants, children, diſtracted perſons, as the Philoſopher obſerves: Why ſhould uſe of reaſon render us more cowardly, then defect of reaſon doth them? Thou feareſt that which ſome others wiſh: O death, how acceptable is thy ſentence to the needy, and to him whoſe ſtrength faileth, that is now

Eccleſ. 41. 2.

in

in the laſt age, and is vexed with all things, and to him that deſpaireth, and hath loſt patience: *Wherefore is light given* (ſaith *Iob*) *to him that is in miſery, and life unto the bitter in ſoule? which long for death, but it commeth not, and digge for it more then for hid treaſures; which rejoyce exceedingly, and are glad when they can finde the grave?* How many are there that invite the violence of death, and if he refuſe it, doe, as *Ignatius* threatned he would doe to the Lions, force his aſſault? Death is the ſame to all; the difference is in the diſpoſition of the entertainers; Couldſt thou look upon death with their eies, he ſhould be as welcome to

Iob 3.21. 22,23.

thee, as he is unto them: At the leaſt, why ſhouldſt thou not labour to have thy heart ſo wrought upon, that this face of death, which ſeemes lovely, and deſirable to ſome, may not appeare over-terrible to thee?

§ 6. *Our death-day, better then our birth-day.*

Thou art afraid to die; Couldſt thou then have been capable of the uſe of reaſon, thou wouldſt have been more afraid of comming into the world, then thou art now of going out: for why ſhould we be more afraid of the better, then of the worſe? Eccl. 7. 2. *Better is the day of death, then the day of ones birth*, ſaith the Preacher: Better every way; Our birth begins our miſeries, our death ends them: Our birth enters

enters the best of men into a wretched world, our death enters the good into a world of glory: Certainly, were it not for our infidelity, as we came crying into the world, so we should goe singing out of it; And if some have solemnized their birth-day with feasting and Triumph, the Church of old hath bestowed that name and cost upon the deaths-day of her Martyrs, and Saints.

§ 7. *The sting of death pull'd out* 1. Cor. 15. 35.

Thou abhorrest death, and fleest from it as from a Serpent: But dost thou know that his sting is gone? What harme can there be in a sting-lesse Snake? Hast thou not seene or heard of some delicate Dames, that have

have carried them (thus corrected) in their bosome for cooleneſſe, and for the pleaſure of their ſmoothneſſe: *The ſting of death is ſinne*; Hee may hiſſe, and winde about us, but he cannot hurt us when that ſting is pulled out: Look up, ô thou beleeving ſoule, to thy bleſſed Saviour, who hath pluckt out this ſting of death, and happily triumphs over it, both for himſelfe and thee; *O death, where is thy ſting? O grave, where is thy victory?*

§ 8. *Death is but a parting to meet again.*

Thy ſoule and body (old companions) are loth to part: Why, man, it is but the forbearing their wonted ſociety, for a while; they doe but take leave of each other

other till they meet againe in the day of Reſurrection, and in the meane time they are both ſafe, and the better part happy: It is commendable in the Jews (otherwiſe the worſt of men) that they call their grave (*Beth Chajim*) the houſe of the living; and when they return from the buriall of their neighbours, they pluck up the graſſe, and caſt it into the aire, with thoſe words of the Pſalmiſt, *They ſhall flouriſh and put forth as the graſſe upon the earth:* Did we not beleeve a Reſurrection of the one part, and a re-uniting of the other, wee had reaſon to be utterly daunted with the thought of a diſſolution; now we have no cauſe

Pſal. 72. 16

cause to be dismayed with a little intermission. Is it an Sen. Ep. 36. Heathen man, or a Christian (such I wish he had been) whom I heare say, The death which we so feare, and flee from, doth but respite life for a while, doth not take it away, the day will come which shall restore us to the light again. Settle thy soule, my son, in this assurance, and thou canst not be discomforted with a necessary parting.

§ 9. *Death is but a sleep.*

Thou art afraid of death: When thou art weary of thy daies labour, art thou afraid of rest? Heare what thy Saviour, who is the Lord of life, esteemes of death, *our friend Lazarus sleepeth:* And of *Iairus* his Ioh. 11. 11.

daugh-

daughter, *The maid is not dead, but ſleepeth:* Neither uſeth the Spirit of God any other language, concerning his ſervants under the old Teſtament; *Now ſhall I ſleep in the duſt*, ſaith holy *Iob:* and of *David, When thy daies be fulfilled*, and *thou ſhalt ſleep with thy Fathers:* Nor yet under the New; *For this cauſe many are weak, and ſickly among you, and many ſleep*, ſaith the Apoſtle: Loe, the Philoſophers of old were wont to call ſleep the brother of death; but God ſays death is no other then ſleep it ſelfe: A ſleep both ſure and ſweet; When thou lieſt downe at night to thy repoſe, thou canſt not bee ſo certaine to awake againe in the

Mat.9.24. Luk.8.52.

Job 7.21.

2Sam.7.12

1 Cor.11. 30.

the morning, as when thou layeſt thy ſelfe downe in death, thou art ſure to wake in the morning of the Reſurrection: Out of this bodily ſleep thou maiſt be affrightedly ſtartled with ſome noiſes of ſudden horrour, with ſome fearfull dreames, with tumults, or alarums of Warre, but here thou ſhalt
Pſal.94.17 reſt quietly in a place of ſilence, free from all inward and outward diſturbances, whiles in the meane time thy ſoule ſhall ſee none but viſions of joy, and bleſſedneſſe. But, oh the ſweet and heavenly expreſſion of our laſt reſt, and the iſſue of our happy reſuſcitation, which our gracious Apoſtle hath laid forth for the conſolation

on of his mournfull *Theſſalonians*; *For, if wee beleeve* (ſaith he) *that Ieſus died and roſe againe; even ſo them alſo which ſleep in Ieſus, will God bring with him.* Loe, our beleefe is antidote enough againſt the worſt of death: And why are wee troubled with death, when wee beleeve that Jeſus died? And what a triumph is this over death, that the ſame Jeſus who died, roſe again? And what a comfort it is, that the ſame Jeſus who aroſe, ſhall both come again, and bring all his with him in glory? And laſtly, what a ſtrong cordiall is this to all good hearts, that all thoſe which die well, doe ſleepe in Jeſus? Thou thoughtſt, perhaps, of ſleeping

1 Theſ. 4. 14.

ing in the bed of the grave, and there indeed is rest; but he tels thee of sleeping in the bosome of Jesus, and there is immortality and blessednesse. Oh blessed Jesu, in thy presence is the fulnesse of joy, and at thy right hand are pleasures for evermore. Who would desire to wake in the world, when he may sleep with Jesus?

§ 10. *Death sweetned to us by Christ.*

Thou feareſt death: It is much on what termes, and in what forme death presents himselfe to thee; If as an enemy, (as that is somewhere his style, *the last enemy death*) thy unpreparation shall make him dreadfull; thy readinesse and fortitude shall take off his terrour;

rour; If as a meſſenger of God to fetch thee to happineſſe, what reaſon haſt thou to be afraid of thine owne bliſſe? It is one thing what death is in himſelfe, a privation of life; as ſuch nature cannot chooſe but abhorre him; another thing what he is by Chriſt made unto us; an introduction to life, an harbinger to glory: Why would the Lord of Life have yeelded unto death, and by yeelding vanquiſht him; but that hee might alter and ſweeten death to us; and of a fierce Tyran make him a friend and Benefactor? And if we look upon him thus changed, thus reconciled, how can wee chooſe but bid him welcom?

Thou

§ 11. *The painfulneſſe of Chriſts death.*

Thou art afraid of the pangs of death: There are thoſe that have died without any great ſenſe of pain; ſome wee have knowne to have yeelded up their ſoules without ſo much as a groan; and how knoweſt thou, my ſonne, what meaſure God hath allotted to thee? Our death is a Sea-voyage, (ſo the Apoſtle, *I deſire to lanch forth*) wherein ſome finde a rough and tempeſtuous paſſage; others, calme and ſmooth; ſuch thine may prove; ſo as thy diſſolution may be more eaſie then a fit of thy ſickneſſe: But if thy God have determined otherwiſe, *Look unto Ieſus the Author and Finiſher of our faith*; the Sonne of God, the

Phil. 1. ἀναλῦσαι.

Heb. 12. 2.

the Lord of glory; see with what agonies hee conflicted, what torments hee endured in his death for thee: Look upon his bloody sweat, his bleeding temples, his furrowed back, his nailed hands, and feet, his racked joynts, his pierced side; heare his strong cries, consider the shame, the paine, the curse of the crosse which he underwent for thy sake; say, whether thy sufferings can be comparable to his; Hee is a cowardly, and unworthy Souldier, that followes his Generall sighing: Loe, these are the steps wherein thy God and Saviour hath trod before thee; walke on courageously, in this deep and bloody way; after a few

few paces thou ſhalt overtake him in glory; *For if we ſuffer with him, wee ſhall alſo reigne together with him.* 2 Tim. 2. 12

§ 12. *The vanity and miſeries of life.*

Thou ſhrinkeſt at the thought of death; Is it not for that thou haſt over-valued life, and made thy home on earth? Delicate perſons that have pampered themſelves at home, are loth to ſtirre abroad, eſpecially upon hard and uncouth voyages; perhaps, it is ſo with thee; wherein I cannot but much pity thy miſtaking, in placing thy contentment there, where a greater and wiſer man could finde nothing but vanity, and vexation: Alas, what can bee our exile, if this be our home? What wofull entertainment is this to

to bee enamoured on? what canst thou meet with here but distempered humours, hard usages, violent passions, bodily sicknesses, sad complaints, hopes disappointed, frequent miscarriages, wicked plots, cruell menaces, deadly executions; momentany pleasures sauced with lasting sorrowes; lastly, shadowes of joy, and reall miseries; are these the things that so bewitch thee, that when death calls at thy doore, thou art ready to say to it, as the Devill said to our Savionr, *Art thou come to torment mee before the time?* Are these those winning contentments, that cause thee to say of the world, as *Peter* said of Mount *Tabor*, *Master*,

Mat. 8. 29.

Mat. 17. 4.

Master, It is good for us to be here: If thou have any faith in thee, (and what dost thou professe to be a Christian without it?) look up to the things of that other world, whither thou art going; and see whether that true life, pure joy, perfect felicity, and the eternity of all these, may not bee worthy to draw up thy heart to a longing desire of the fruition of them, and a contemptuous disvaluation of all that earth can promise in comparison of this infinite blessednesse.

It was one of the defects which our late Noble and learned Philosopher the Lord *Verulam** found in our Physitians, that they doe not study those remedies that might procure

*Lo. *Bacon* his Advancement of Learning.

procure εὐθανασίαν, the easie passage of their Patients (since they must needs die) through the gates of death: Such helps I must leave to the care of the skilfull Sages of Nature, the use whereof I suppose must be with much caution, lest whiles they endevour to sweeten death, they shorten life: But let me prescribe, and commend to thee, my sonne, this true spirituall meanes of thine happy *Euthanasia*; which can be no other then this faithfull disposition of the labouring soule, that can truly say, *I know whom I have beleeved: I have fought a good fight; I have finished my course; I have kept the faith; Henceforth there is laid up for me a crown*

1 Tim. 1. 12.

2 Tim. 4. 7, 8.

of righteousnesse, which the Lord the righteous Judge shall give me at that day.

§ 13. *Examples of courageous resolutions in others.* Plato. Phædone.

Thou startest back at the mention of death: How canst thou but blush to reade of that Heathen Martyr, *Socrates*, who when the message of death was brought to him, could applaud the news as most joyfull; Or of a Cardinall of *Rome*, (who yet expected a tormenting Purgatory) that received the intimation of his approaching death, with *Buona nuova, buona nuova, ô che buona nuova è questa*! Is not their confidence thy shame; who beleeving that when our earthly house of this Tabernacle is dissolved, *we have a building of God, an house not made with hands,*

F. Coffin. de morte Bellarmini. p. 28.

2 Cor. 5. 1.

hands, eternall in the heavens, yet ſhrinkeſt at the motion of taking the poſſeſſion of it? Canſt thou with dying *Mithridates* (when he took his unwilling farewell of the world) cry out, *Oh light,* when thou art going to a light more glorious then this thou leaveſt, then the Sun is more then a weak ruſh candle? It is our infidelity, my ſon, it is our meere infidelity that makes us unwilling to die: Did we think (according to the curſed opinion of ſome fanatick perſons) that the ſoule ſleeps as well as the body, from the moment of the diſſolution, till the day of Reſurrection: Or did we doubt leſt it ſhould wander to unknown places where we

cannot be certain of the entertainment; or did we fear a ſcorching triall (upon the emigration) in flames little inferiour, for the time, to thoſe of hell, there were ſome cauſe for us to tremble at the approach of death; but now that we can boldly ſay, with the wiſe man, *The ſoules of the righteous are in the hand of God, and there ſhall no torment touch them; In the ſight of the unwiſe they ſeemed to die, and their departure is taken for miſery, and their going from us to be utter deſtruction, but they are in peace:* Oh thou of little faith, why feareſt thou? why doſt thou not chide thy ſelfe, as that dying Saint did of old, Goe forth my ſoule, go boldly

Wiſd. 3. 1, 2, 3.

ly forth, what art thou afraid of? Loe, the Angels of God are ready to receive thee, and to carry thee up to thy glory; neither shalt thou sooner have left this wretched body, then thou shalt be possessed of thy God; after a momentany darknesse cast upon nature, thou shalt enjoy the beatificall vision of the glorious God; Be not afraid to be happy; but say, out of faith, that which *Jonas* said in anger; *It is better for me to die then to live.* Ion. 4. 3.

§ 14. *The happy advantages of death.*

I am afraid to die; This is the voice of nature; but wilt thou heare what grace saith? *To me to live is Christ, and to die is gain:* If therefore meere nature reigne in thee, thou canst not but be Phil. 1. 21.

affrighted with death; but if true grace bee prevalent in thy ſoule, that gueſt ſhall not be unwelcome; was ever any man afraid of profit and advantage? Such is death to the faithfull: whoſoever hee be that findes Chriſt to be his life, ſhall bee ſure to finde death his gaine; for that he is thereby brought to a more full and neare communion with Chriſt; whereas before hee enjoyed his Saviour onely by the dimme apprehenſion of his faith, now he doth clearly and immediately enjoy that glorious preſence, which onely makes bleſſedneſſe; This is it which cauſeth death to change his copy; and renders him who is of himſelfe

selfe formidable, pleasing and beneficiall; *I desire to depart and to be with Christ*, saith the man who was rapt up to the third heaven; Had it been onely departing, surely he had had no such great edge to it; but *to depart, and be with Christ*, is that which ravisheth his soule. When the Heathen *Socrates* was to die for his Religion, he comforted himselfe with this, That hee should goe to the place where he should see *Orpheus*, *Homer*, *Musæus*, and the other Worthies of the former ages; Poore man! could he have come to have knowne God *manifested in the flesh, and received up into glory*, and there in that glorified flesh sitting at the right hand of Majesty;

Phil. 1. 23.

1 Tim. 3. 16

could he have attained to know the bleſſed order of the Cherubim, and Seraphim, Angels, Archangels, Principalities, and Powers, and the reſt of the moſt glorious Hierarchy of heaven; could he have been acquainted with that celeſtiall chore of the
Heb. 12. 23 ſpirits of juſt men made perfect: could he have reached to know the God and Father of Spirits, the infinitely, and incomprehenſibly glorious Deity, whoſe preſence transfuſes everlaſting bleſſedneſſe into all thoſe Citizens of glory: and could he have known that he ſhould have an undoubted intereſt (inſtantly upon his diſſolution) in that infinite bliſſe; how much more gladly would

would he have taken off his hemlock: and how much more merrily would he have paſſed into that happier world? All this wee know, and are no leſſe aſſured of it, then of our preſent beeing; with what comfort therefore ſhould we think of changing our preſent condition with a bleſſed immortality? How ſweet a ſong was that of old *Simeon? Lord, now letteſt thou thy ſervant depart in peace, according to thy word, for mine eies have ſeen thy ſalvation:* Loe, that which hee ſaw by the eye of his ſenſe, thou ſeeſt by the eye of thy faith; even the *Lords Chriſt*; he ſaw him in weakneſſe, thou ſeeſt him in glory; why ſhouldſt thou not depart, not in peace

Luk. 2. 29.

ver. 26.

onely, but in joy and comfort? How did the holy Protomartyr *Stephen* triumph over all the rage of his enemies, and the violent fury of death, when he had once seen *the heavens opened, and the Son of man standing on the right hand of God?* Acts 7.56. Loe, God offers the same blessed prospect to the eye of thy soule; Faith is the key that can open the heaven of heavens; Fixe thy eies upon that glorious and saving object; thou canst not but lay down thy body in peace, and send up thy soul into the hands of him that bought it, with the sweet and chearfull recommendation, of *Lord Jesus receive my spirit.*

Comforts againſt the terrours of Judgement.

§ 1. *Aggravation of the fearfulneſſe of the laſt judgment.* Heb. 9. 27.

THOU apprehendeſt it aright; Death is terrible, but Judgement more; Both theſe ſucceed upon the ſame decree; *It is appointed unto man once to die, but after this, the judgement.* Neither is it more terrible, then leſſe thought on; Death, becauſe he ſtrikes on all hands, and laies before us ſo many ſad examples of mortality, cannot but ſometimes take up our hearts; but the laſt judgement, having no viſible proofes to force it ſelf upon our thoughts, too ſeldome affrights us: Yet who can conceive the terrour of that day? before which *the Sun*

Acts 2.20. *Sun shall be turned into darkneſſe, and the Moon into blood;*

Mal.4.1. That day, *which shall burn as an Oven, when all the proud, and all that doe wickedly shall*

2 Pet.3.10 *be as the ſtubble;* That day, *in which the heavens ſhall paſſe away with a great noiſe, and the elements ſhall melt with fervent heat; the earth alſo, and the works that are therein ſhall be burnt up:* That day,

2 Theſ.1. 7,8. *wherein the Lord Jeſus ſhall be revealed from heaven with his mighty Angels; In flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Ieſus Chriſt;* That day, *wherein the Lord will come with fire,*

Eſay 66. 15,16. *and with his chariots like a whirlewinde, to render his anger with fury, and his rebuke with*

with flames of fire; For by fire, and by his ſword will the Lord plead with all fleſh; That day, *wherein the Son of man ſhall come in his glory, and all the holy Angels with him; and ſhall ſit upon the throne of his glory; and all Nations ſhall be gathered before him;* That day, *wherein all the kindreds of the earth ſhall waile becauſe of him:* Shortly, that great and terrible day of the Lord, wherein if the powers of heaven ſhall bee ſhaken, how can the heart of man remain umoved? wherein, if the world be diſſolved, who can beare up? Alas, we are ready to tremble at but a Thundercrack in a poore cloud; and at a ſmall flaſh of lightning that

Mat. 25. 31, 32.

Rev. 1. 7.

Ioel 2. 31.

that glances through our eyes; what ſhall wee doe when the whole frame of the heavens ſhall breake in peeces, and when all ſhall be on a flame about our eares? Malac. 3. 2. *Oh, who may abide the day of his comming; and who ſhall ſtand when he appeareth?*

§ 2. *Comfort from the condition of the elect.*

Yet be of good cheare, my ſonne; Amids all this horrour there is comfort; Whether thou be one of thoſe whom it ſhall pleaſe God to reſerve alive upon earth to the ſight of this dreadfull day, he onely knows in whoſe hands our times are; This we are ſure of, that we are upon the laſt houres, of the laſt daies: Juſtly doe we ſpit in the façes of S. *Peters* ſcoffers, 2 Pet. 3. 4. that ſay, *Where is the promiſe*

of

of his comming? Well knowing, that the Lord is not ſlack, as ſome account ſlackneſſe; but that *he that ſhall come, will come, and not tarry:* Well maiſt thou live to ſee the Son of man come in the clouds of heaven, and to be an Actor in this laſt Scene of the world: If ſo, let not thy heart be diſmayed with the expectation of theſe fearfull things; Thy change ſhall be ſudden and quick; one moment ſhall put off thy mortality, and clothe thee with that incorruption, which ſhall not be capable of feare and paine; The majeſty of this appearance ſhall adde to thy joy and glory; *Thou ſhalt then ſee the Lord himſelfe deſcend from heaven with a ſhout, with the*

2 Pet. 3. 9.

Heb. 10. 37

1 Theſſ. 4. 16.

the voice of the Archangell, and with the Trump of God; Thou ſhalt ſee thy ſelfe, *and*
ver. 17. *thoſe* other *which are alive and remaine, to be caught up in the clouds to meet the Lord in the aire, and ſo ſhalt thou be ever with the Lord:* Upon this aſſurance, how juſtly may
ver. 18. the Apoſtle ſubjoyn, *Wherefore comfort one another with theſe words:* Certainly, if ever there were comfort to be had in any words, not of men or Angels onely, but of the ever-living God, the God of Truth, theſe are they that can and will afford it to our trembling ſoules.

But if thou be one of the number of thoſe whom God hath determined to call off before-hand, and by a faithfull

full death to prevent the great day of his appearance; here is nothing for thee but matter of a joy unspeakable and full of glory; *For those that sleep in Jesus shall God bring with him*; they shall be part of that glorious train which shall attend the Majesty of the great Judge of the world; yea, they shall be coassessors to the Lord of heaven and earth in this awfull Judicature; as sitting upon the Bench, when guilty men and Angels shall be at the Barre. *To him that overcommeth*, saith the Lord Christ, *will I grant to sit with me in my throne, even as I also overcame, and am set downe with my Father in his throne.* What place then is here for any terrour, since

1 Thes.4. 15.

1 Cor.6.1.

ver.3.

Rev.3.21.

since the more state, and heavenly magnificence, the more joy and glory?

§ 3. *Awe more fit for thoughts of judgement then feare.*

Thou art afraid to think of judgement; I had rather thou shouldst be awfull, then timorous: When S. *Paul* discoursed of the judgement to come, it is no marvell that *Felix* trembled; but the same Apostle, when he had pressed to his *Corinthians*, the certainty and generality of our appearance before the judgement seat of Christ, *that every one may receive the things done in his body, whether good or evill*; addeth, *Knowing therefore the terror of the Lord, we perswade men, but we are made manifest to God*, &c. Loe, the holiest man may not be exempted from the dread, but

Acts 24. 25

2 Cor. 5. 11

but from the ſlaviſh feare of the great Judge; we know his infinite Juſtice, wee are conſcious to our ſelves of our manifold failings; how can we lay theſe two together and not feare? but this fear works not in us a malignant kinde of repining at the ſevere Tribunall of the Almighty, (as commonly whom we feare we hate) but rather a carefull endeavour ſo to approve our ſelves, that we may bee acquited by him, and appeare blameleſſe in his preſence: How juſtly may wee tremble, when we look upon our owne actions, our owne deſerts? but how confidently may we appeare at that Barre, where we are beforehand aſſured of a diſcharge?

Being

Rom. 5. 1. *Being justified by faith, we have peace with God, through Jesus Christ our Lord*; when we think of an universall conflagration of the world, how can we but fear? but

Acts 3. 21. when we think of an happy restitution of all things in this day; how can we but rejoyce in trembling?

§ 4. *In that great & terrible day, our Advocate is our Iudg.*

Thou quakest at the expectation of the last judgement: Surely, the very Majesty of that great Assise must needs be formidable; And if the very delivery of the Law on Mount *Sinai* were with so dreadfull a pomp of Thunder and lightning, of fire, smoke, earth-quakes, that the Israelites were half dead with feare in receiving it; with what terrible magnificence

tence ſhall God come to require an account of that Law at the hands of the whole ſinfull generation of mankinde? Repreſent unto thy thoughts, that which was ſhewed of old to the Prophet *Daniel* in Viſion; Imagine that thou ſaweſt *the Ancient of daies ſitting upon a throne like the fiery flame; a fiery ſtreame iſſuing and comming forth from before him, thouſand thouſands miniſtring unto him, and ten thouſand times ten thouſand ſtanding before him; the judgement ſet, and the bookes opened*; Or as *John*, the *Daniel* of the New Teſtament ſaw, *a great white throne, and him that ſate on it, from whoſe face the earth and the heavens fled away, and the dead*

Daniel 7. 9,10.

dead both ſmall and great ſtanding before God, and the Books opened, and the dead judged out of thoſe things which were written in the Bookes according to their works. Let the eyes of thy minde ſee before-hand that which theſe bodily eyes ſhall once ſee, and tell me how thou feeleſt thy ſelfe affected with the ſight of ſuch a Judge, ſuch an appearance, ſuch a proceſſe: And if thou findeſt thy ſelf in a trembling condition, cheare up thy ſelfe with this, that thy Judge is thine Advocate; that upon that throne there ſits not greater Majeſty then mercy; It is thy Saviour that ſhall ſentence thee: How ſafe art thou then under ſuch hands? Canſt thou feare that he will doome

doome thee to death, who died to give thee life? Canſt thou feare he will condemne thee for thoſe ſinnes which he hath given his blood to expiate? Canſt thou feare the rigour of that Juſtice which he hath ſo fully ſatisfied? Canſt thou miſdoubt the miſcarriage of that ſoule which he hath ſo dearly bought? No, my ſonne, all this divine ſtate and magnificence makes for thee: Let thoſe guilty and impenitent ſoules, *who have heaped unto themſelves wrath againſt the day of wrath*, quake at the glorious Majeſty of the Son of God; *for whom nothing remaines but a fearfull expectation of judgement and fiery indignation, which ſhall devoure the*

Rom. 2.

Heb. 10. 27

the adversaries; but for thee, who art not onely reconciled unto God by the mediation of the Son of his Love, but art also incorporated into Christ, and made a true limb of his mysticall body; thou art bidden (together with all the faithfull) to *look up, and lift up thy head, for now the day of thy redemption is come*; And indeed, how canst thou doe other, since by vertue of this blessed union with thy Saviour, this glory is thine; every member hath an interest in the honour of the head: Rejoyce therefore in the day of the Lord Jesus, and when all the Tribes of the earth shall waile, doe thou sing and rejoyce; and call to the heavens and the earth

Luk. 21. 28
Eph. 4. 30.
Phil. 2.
Rev. 1. 7.

earth to beare thee company; *Let the heavens rejoyce, and let the earth be glad; let the Sea make a noise, and all that is therein: Let the field be joyfull, and all that is in it: Then shall all the trees of the wood rejoyce before the Lord; For he commeth, for he commeth to judge the earth, and with righteousnesse to judge the world, and the people with his truth.* Psal. 96. 11 ver. 12. ver. 13.

§ 5. *Frequent meditation, and due preparation, the remedies of our fear.*

Thou art affrighted with the thought of that great day: Think of it oftner, and thou shalt lesse feare it: It will come both surely, and suddenly; Let thy frequent thoughts prevent it; It will come as a thiefe in the night without warning; without noise: Let thy carefull vigilance alwaies expect it; and

thy ſoule ſhall bee ſure not to be ſurpriſed, not to bee confounded: Thine Audit is both ſure, and uncertaine; ſure that it will be, uncertaine when it will be; If thou wilt approve thy ſelfe a good Steward, have thine account alwaies ready; ſet thy reckonings ſtill eaven betwixt God and thy ſoule: *Bleſſed is the ſervant whom his Maſter ſhall finde ſo doing:* Look upon theſe heavens, and this earth as diſſolving, and think, with *Jerome*, that thou heareſt the laſt Trump, and the voice of the Archangell ſhrilling in thine eares, (as once thou ſhalt) *Ariſe yee dead, and come to judgement:* Shortly, let it be thy maine care to live ſoberly, righteouſly, and

Mat. 24. 46

and godly in this preſent world; looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt, who gave himſelfe for us, that he might redeem us from all iniquity; *Who ſhall change our vile body that it may be faſhioned like to his glorious body; according to the working whereby he is able to ſubdue all things to himſelfe.* Phil. 3 21.

Comforts againſt the feares of our ſpirituall enemies.

§ 1. *The great power of evill ſpirits, and their reſtraint.*

THOU art affrighted at the thought of thy ſpirituall enemies: No marvell; Neither earth nor hell hath any thing equally formidable: Thoſe three things which are wont to make enmity dreadfull and dangerous, (Power, malice, ſubtlety,) are met in them; neither is it eaſie to ſay in which of theſe they are moſt eminent; Certainly, were we to bee matcht with them on eaven hand, here were juſt cauſe, not of feare onely, but deſpaire. I could tremble, thou ſaiſt, to think what Satan hath done, what he can doe: what

what conteſtation he inabled the Egyptian Sorcerers to hold with *Moſes*; how they turned every man his rod into a Serpent! ſo as they ſeemed to have the advantage, for the time, of many Serpents crawling and hiſſing in *Pharaohs* pavement, for one; how they turned the waters into blood; How they brought frogges upon the Land of Egypt, as if thus farre the power of hell would preſume to hold competition with heaven; What furious tempeſts he raiſes in the aire, as that which from the Wilderneſſe beat upon the foure corners of the houſe of *Jobs* eldeſt ſon, and overthrew it? Lo, *Job* was the greateſt man in the Eaſt; his heire did not

Exod. 7. 12

ver. 22.

Exod. 8. 7.

Iob 1. 19.

Iob 1. 3.

dwell in a cottage; that ſtrong fabricke could not ſtand againſt this Hurricane of Satan; What fearfull apparitions he makes in the upper regions; what great wonders
Rev. 13. 13 he doth, cauſing fire to come down from heaven on the earth, in the ſight of men: Laſtly, what grievous tyranny he exerciſeth upon all the
Epheſ. 5. 6. ſonnes of diſobedience: Couldſt thou look for any leſſe, my ſonne, from thoſe, whom the Spirit of God
Epheſ. 6. 12 himſelfe, ſtyles Principalities, and Powers, and rulers of the darkneſſe of this world, and ſpirituall wickednesſes in high places; and the
Epheſ. 2. 2. Prince of the power of the aire. Surely, it were no Maſtery to be a Chriſtian if we had

not

not powerfull oppoſites: But doſt thou not withall conſider that all this power is by conceſſion, and the exerciſe of it but with permiſſion, with limitation? What power can there be in any creature, which is not derived from the Almighty? This meaſure the infinite Creator was pleaſed to communicate to them, as Angels, which they retain, and exerciſe ſtill as Devils; their damnation hath ſtripped them of their glory; but we know not of how much of their ſtrength: And ſeeſt thou not how their power is bounded? Thoſe that could in appearance turn their rods into Serpents, could not keep all their Serpents from being devoured of that

one Serpent of *Moſes*: Thoſe that could bring frogges upon *Egypt*, cannot bring a baſer creature, lice: Thoſe that were ſuffered to bring frogs, ſhall not have power to take them away: Reſtrained powers muſt know their limits; and we knowing them muſt ſet limits to our feares; A Lion chained up can do leſſe harme then a curre let looſe: What is it to thee how powerfull the evill ſpirits are, whiles they are by an overruling power tied up to their ſtake, that they cannot hurt thee?

Exod. 8. 8, 9, 10, 11.

§ 2. *The fear of the number of evill ſpirits, & the remedy of it.*

Thy feares are increaſed with their number; they are as many as powerfull: One Demoniack was poſſeſſed with a Legion; How many Legions

Legions then ſhall we think there are to tempt thoſe millions of men, which live upon the face of the earth? whereof no one is free from their continuall ſolicitations to evill? That holy man, whom our counterfeit Hermites would pretend to imitate, in the viſion of his retiredneſſe, ſaw the aire full of them, and of their ſnares for mankinde; and were our eies as clear as his, we might perhaps meet with the ſame proſpect: But bee not diſmaid, my ſonne: Couldſt thou borrow the eyes of the ſervant of an holier Maſter, thou ſhouldſt ſee that there are moe with us, then they that are againſt us; thou ſhouldſt ſee the bleſſed Angels of 2 Kin. 6. 16

God, pitching their tents about thee, as the more powerfull, vigilant, constant guardians of thy soule: Loe, these are those valiant ones, which

Cantic. 3. 7,8. *stand about thy bed; they all hold swords, being expert in Warre; every one hath his sword upon his thigh, because of feare in the night:* Feare not therefore, but make the Lord,

Psal. 91. 9. even the most high, thy ha-

ver. 10. bitation; *Then there shall no evill befall thee, neither shall any plague come nigh thy dwel-*

ver. 11. *ling; for he shall give his Angels charge over thee to keep*

ver. 12. *thee in all thy wayes; They shall beare thee up in their hands, lest thou dash thy foot against a stone*; yea, (and besides this

ver. 13. safe indemnity) *Thou shalt tread upon the Lyon, and Adder;*

the

the young Lion, and the Dragon ſhalt thou trample under feet. In ſecular enmity, true valour may be oppreſſed, will not eaſily be daunted with multitude; *I will not be afraid of ten thouſand*, ſaith *David*; *They came about me like Bees, but in the name of the Lord will I deſtroy them*: It was a brave reſolution in that Generall, who when one of his Souldiers could tell him, that the cloud of Perſian arrows (ſhot at them) darkned the Sun; Be of good cheare, ſaid he, we ſhall fight in the ſhade: Anſwerable whèreunto, was that Heroicall determination of *Luther*, who (after his engagements) againſt all threats, and diſſwaſions, would goe into the City of *Wormes*, though

Pſal. 3. 6.

Pſ. 118. 12.

though there were as many Devils in it, as tiles upon their houſes; and why ſhould not we imitate this confidence? What if there were as many Devils in the aire, as there are ſpires of graſſe on the earth;

Pſa.46.1,2 *God is our refuge and ſtrength, a very preſent help in trouble; therefore will we not feare, though the earth be removed; though the mountaines be carried into the midſt of the*

Eſay 12.2. *Sea: Behold, God is our ſalvation, we will truſt, and not be afraid; for the Lord Iehovah is our ſtrength and our ſong, he alſo is become our ſalvation;*

Pſa.68.1,2 *Let God ariſe, and let his enemies be ſcattered; let them alſo that hate him flee before him; like as the ſmoak vaniſheth, ſo ſhalt thou drive them away.*

But

§ 3. *The malice of the evill ſpirits, & our fears thereof remedied.*

But oh the malice of thoſe infernall ſpirits, implacable, and deadly; whoſe trade is temptation, and accuſation; whoſe delight is torment; whoſe muſick is ſhrieks, and howlings, and groanes, and gnaſhing; and whoſe maine drift is no leſſe then the eternall death, and damnation of miſerable mankinde! Why ſhould we, my ſonne, expect other from him, who is profeſſedly the manſlayer from the beginning? that carries nothing but deſtruction both in his name and nature? that goes about continually like a roaring Lion, ſeeking whom hee may devoure? Surely, this malignity is reſtleſſe; neither wil take up with any thing on this ſide hell.

But

But comfort thy ſelfe in this, that in ſpight of all the malice of hell, thou art ſafe: Doſt thou not know that there ſtands by thee the victorious Lion of the Tribe of *Iuda*, whom that infernall ravener dare not look in the face? Doſt thou not remember, that when the ſentence was pronounced of eternall enmity, between the ſeed of the woman, and the ſeed of the Serpent, it was with this doome, *It ſhall bruiſe thy head, and thou ſhalt bruiſe his heele:* Loe, a bruiſe of a mans heele is farre from the heart; but a bruiſe of the Serpents head is mortall; there his ſting, there his life lies: Neither did the ſeed of the woman (Chriſt Jeſus) this for him-

Gen. 3. 15.

himselfe,(who was infinitely above all the power and malice of the Devill) but for us the impotent, and sinfull seed of man; *The God of peace shall bruise Satan under your feet*, saith the blessed Apostle: *Vnder your feet*, not under his owne onely; of whom God the Father had long before said, *Sit thou on my right hand, till I make thine enemies thy footstoole*: Yea, what doe I speak of the future? Already is this great work done; already is this great work atchieved; *For the Lord of life, having spoiled Principalities, and Powers, hath made a shew of them openly, triumphing over them on his Crosse*: Loe, all the powers of hell were dragg'd after this glorious Conquerour,

Rom. 16. 20.

Psa. 110. 1.

Col. 2. 15.

rour, when he was advanced upon that Triumphant Chariot: Look therefore, my ſonne, upon theſe helliſh forces, as already vanquiſhed; and know, that *in all things we are more then Conquerors through him that loved us:* Onely doe thou by the power of thy faith, apply unto thy ſelfe this great work, that thy victorious Saviour hath done for the ſalvation of all the world of beleevers.

Rom.8.37.

§ 4. *The great ſubtlety of evill ſpirits, & the remedy of the feare of it.*

Power without malice were harmleſſe; and malice without power were impotent; but when both are combined together, they are dreadfull: But, whereas malice hath two wayes to execute miſchiefe, either force, or fraud; the malice of Satan pre-

prevailes more by this latter; so as the subtlety of these malignant spirits is more pernicious, then their power: In regard of his power he is a Lion; in regard of his subtilty he is a Serpent, yea, that old Serpent, whose craft must needs be marvellously increased by the age and experience of so many thousand yeares: So much the more carefull ought we to be, my son, *Lest Satan should get an advantage of us*: This is that he seeks; and if our spirituall wisdome, and circumspection bee not the more, will be sure to finde. It is a great word, and too high for us, which the Apostle speaks; *For we are not ignorant of Satans devices*. Alas, hee hath a thousand stratagems,

Gen.3.1. Rev.12.9. Rev.20.2.

2Cor.2.11

2Cor.2.11

gems, that our weake ſimplicity is never able to reach unto; The wiſeſt of us knowes not the deceitfulneſſe of his owne heart, much leſſe can he dive into the plots of hell, that are againſt us: We hear, and are fore-warned of the wiles of the Devill; but what his ſpeciall machinations are, how can we know, much leſſe prevent? Even *the children of this world* (ſaith our Saviour) *are in their generation wiſer then the children of light*; how much more crafty is their Father, from whom their cunning is derived? Be as mean as thou wilt, my ſon, in thine own eyes, ſay with *Agur* the ſon of *Iakeh*, *Surely, I am more brutiſh then any man, and have not the underſtanding*

Epheſ. 6. 11

Luk. 16. 8.

Prov. 30. 2.

ſtanding of a man; I neither learned wiſdome, nor have the knowledge of the holy: But what ever thou art in thy ſelf, know what thou art, or maiſt be in thy God: Conſider what the man after Gods owne heart ſticks not to profeſſe; *Thou, through thy Commandements, haſt made me wiſer then mine enemies, for they are ever with me:* Loe, the ſpirit of wiſdome is ours; and he who is the eternall wiſdome of the Father, is made unto us wiſdome, as well as righteouſneſſe: And he who over-rules hell, hath ſaid, *The gates of hell ſhall not prevaile againſt his Church:* What are the gates of hell but the deep plots and conſultations of thoſe infernall powers?

ver. 3.

Pſal. 119. 98.

Deut. 34. 9. Epheſ. 1. 17

1 Cor. 1. 30

ers? The Serpent is the known embleme of ſubtlety; The Serpents of the Egyptian Sorcerers, were all devoured by *Moſes* his Serpent; wherefore? but to ſhew us, that all the crafty counſels and machinations of helliſh projectors, are eaſily deſtroyed by the power and widſdome of the Almighty: when all was done, it was the Rod of God that ſwallowed them all, and was yet ſtill it ſelf, when they were vanquiſhed: So as that whereby Satan thought to have won moſt honour to himſelfe, ended in his ſhame and loſſe. What an infinite advantage did the powers of darkneſſe think to have made in drawing our firſt Parents (by their ſubtle ſuggeſtions) into

into ſin; and thereby into perdition; as imagining either mankinde ſhall not be, or ſhall be ours? the incomprehenſible wiſdom and mercy of our God diſappointed their hopes; and took occaſion by mans fall to raiſe him up to a greater glory; and ſo ordered it, that the Serpents nibbling at the heele coſt him the breaking of his head: What Trophees did that wicked ſpirit think to erect upon the ruines of miſerable *Iob*? and how was he baffled by the patience of that Saint? and how was that Saint doubled both in his eſtate and honour, by his conquering patience? How confidently did the ſubtlety of hell ſay, concerning the Son of God exhi-

exhibited in the fleſh; *This is the heire, come let us kill him, and the inheritance ſhall be ours*: How ſure work did they think they had made, when they ſaw him, through their ſubtle procurement, nailed to the croſſe, and dying upon that tree of ſhame and curſe; when they ſaw him laid dead under a ſealed, and guarded grave-ſtone? and now, behold, even now begins their confuſion, and his Triumph; now doth the Lord of Life begin to trample upon Death and hell; and to perfect his own glory, and mans redemption by his moſt glorious reſurrection; And as it was with the head, ſo it is with the members; when Satan hath done his worſt, they

Mat. 21. 38
Mark 12. 7
Luk. 20. 14

they are holier upon their sins, and happier by their miscarriages; God findes out a way to improve their evils to advantage, and teaches them of these Vipers to make soverain Treacles, and safe and powerfull Trochisces. Shortly, the temptations of Satan sent out from his power, malice, subtlety, are no other then fiery darts, for their suddennesse, impetuosity, penetration: If we can but hold out the shield of faith before us, they shall not be quenched onely, but retorted into the face of him that sends them, and we shall, with the chosen vessell, finde and professe, that *in all things we are more then Conquerours, through him that loved us*; and in

Eph. 6. 16.

Rom. 8. 37.

in a bold defiance of all the powers of darkneſſe, ſhall ſay, Rom.8.38. *I am perſwaded, that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things preſent, nor things to come; nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord*; To whom be all honour, glory, praiſe, power and dominion, now and for evermore.

***

The Vniverſall Receit for all Maladies.

THeſe are, my ſon, ſpeciall compoſitions of wholſome receits for the ſeverall maladies of thy ſoule; wherein it ſhall be my happineſſe to have ſuggeſted unto thee ſuch thoughts as may any whit availe to the alleviation of thy ſorrows: But, there is an univerſall remedy, which a skilfuller Phyſitian hath ordained for all thy grievances, and I from his hand earneſtly recommend to thee; *Is any among you afflicted? let him pray*: Lo here the great and Soverain *Panpharmacum* of the diſtreſſed ſoule, which is able to

Iames 5. 13

give ease to all these fore-mentioned complaints.

Art thou cast down upon thy sick-bed? Call for the Elders of the Church, and let them pray: This was *Ezekiahs* receit, when he was sick unto death, *He turned his face to the wall, and prayed:* This was *Davids* receit, *Have mercy on me, O Lord, for I am weak; O Lord heale me, for my bones are vexed:* Take therefore the counsell of the Wise man, *My son, in thy sickness be not negligent, but pray unto the Lord, and he will make thee whole.*

Iames 5.14

2 Kings 20 1, 2.

Psal. 6. 2.

Eccles. 38. 9.

Art thou soul-sick? pray: So did holy *David*; *The sorrowes of hell compassed me about, and the snares of death prevented me*; *In my distresse I called upon*

Psa. 18. 5, 6

Psal. 116. 3, 4.

upon the Lord, and cried unto my God.

Art thou infested with importunate temptations? pray; So did S. *Paul*, when the messenger of Satan was sent to buffet him; *Thrice I besought the Lord that it might depart from me*; so did *David*, *Whiles I suffer thy terrours I am distracted; Thy fierce wrath goeth over me; But unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee.* 2 Cor. 12. 8 Psa. 88. 15, 16. ver. 13.

Art thou disheartned with the weakness of grace? pray; so did *David*; *I am feeble and sore broken, I have roared by reason of the disquietness of my heart; Lord, all my desire is before thee.* Psa. 38. 8, 9

Art thou afflicted with the

slanders of evill tongues? pray; so did *David*; *The mouth of the wicked, and the mouth of the deceitfull are opened against me; they have spoken against me with a lying tongue; Hold not thy peace, O God of my praise.*

Psa. 109. 2.

ver. 1.

Art thou grieved or affrighted with the publique calamities of War, Famine, Pestilence? pray; so good *Iehosaphat* presseth God with his graciovs promise made to *Solomon*; *If when evill commeth upon us, as the sword, judgement, or pestilence, or famine, we stand before this house, and in thy presence, and cry unto thee in our affliction, then thou wilt heare and help*; and shuts up his zealous supplication with, *Neither know we what to do, but our eies are upon thee.*

2 Chron. 7. 13, 14, 15.

2 Chro. 20 19, 12.

Art

Art thou afflicted with the losse of friends? pray, and have recourse to thy God, as *Ezekiel*, when *Peletiah*, the son of *Benaiah* died; *Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God, wilt thou make a full end of the remnant of Israel?* Ezek. 11. 13.

Art thou distressed with poverty? pray; so did *David*; *I am poore and needy, and my heart is wounded within me; I became also a reproach to them, when they that looked upon me, shaked their heads: Help me, O Lord my God; oh save me according to thy mercy.* Psal. 109. 22, 25, 26.

Art thou imprisoned? pray; so did *Ionah* when hee was shut up within the living wals of the Whale; *I cried by reason of my affliction unto the* Iona. 2. 1, 2.

Psal. 79. 11 *Lord*; so did *Asaph*: *Let the sighing of the Prisoner come before thee, according to the greatnesse of thy power preserve thou them that are appointed to die.*

Art thou driven from thy Country? pray. This is the remedy prescribed by *Solomon*, in his supplication to 2 Chron. 6. God; *If thy people be carried away into a Land farre off, or* 36, 37. *near; yet if they bethink themselves in the Land whither they are carried, and turn, and pray to thee, in the Land of their* 38, 39. *Captivity; If they returne to thee with all their hearts, and pray towards the Land which thou gavest to their Fore-fathers, &c. then heare thou from heaven their prayer, and their supplication.*

Art thou bereaved of thy bodily

bodily senses? Make thy addresse to him that said, *Who hath made mans mouth, or who maketh the dumb, and the deafe, or the seeing, or the blinde? have not I the Lord?* Cry aloud to him with *Bartimeus*, *Lord, that I may receive my sight*: And if thou be hopelesse of thine outward sight, yet pray with the Psalmist, *O Lord open thou mine eyes, that I may see the wondrous things of thy Law.*

Exod. 4 11

Mark 10. 47, 51.

Psal. 119. 18.

Art thou afflicted with sterility? pray; so did *Isaac*, so did *Hannah*; she was in bitternesse of soule, and prayed unto the Lord, and wept sore and received a gracious answer.

Gen. 25. 21

1 Sam. 1. 10

1 Sam. 2. 11

Art thou troubled and weakned with want of rest? pray;

Pſal. 77. 3. pray; ſo did *Aſaph*; *I complained, and my ſpirit was overwhelmed;*

ver. 4. *Thou holdeſt mine eyes waking; I am ſo troubled that I*

ver. 1. *cannot ſpeak: I cryed to God with my voyce; unto God with my voyce, and he gave eare unto me.*

Doſt thou droop under the grievances of old age? pray;

Pſal. 71. 9. ſo did *David*; *Oh caſt me not off in the time of old age; forſake me not when my ſtrength fai-*

ver. 17, 18. *leth: O God thou haſt taught me from my youth: Now alſo when I am old, and gray-headed, O God forſake me not.*

Art thou troubled and diſmaid with the feares of death? pray; ſo did *David*;

Pſal. 88. 3. *My ſoule is full of troubles; and*

ver. 4. *my life draweth nigh unto the grave; I am counted with them*

that

that goe down into the pit; I am as a man that hath no ſtrength; Free among the dead; thou haſt laid me in the loweſt pit, in darkneſſe, in the deeps: But unto thee have I cried, O Lord, and in the morning ſhall my prayer prevent thee. ver. 5. ver. 6. ver. 13.

Doſt thou tremble at the thought of judgement? So did the man after Gods own heart; *My fleſh trembleth for feare of thee, and I am afraid of thy judgements*; Look up with *Ieremiah*, and ſay to thy Saviour, *O Lord, thou haſt pleaded the cauſes of my ſoule, thou haſt redeemed my life: O Lord, judge thou my cauſe.* Pſal. 119. 120. Lament. 58, 59.

Laſtly, art thou afraid of the power, malice, ſubtlety of thy ſpirituall enemies? pray: ſo did *David*; *Deliver me from mine* Pſal. 59. 1.

mine enemies, O my God, defend me from them that rise up against me; Oh hide me from the secret counsell of the wicked; Psa.25.19, 20. *Consider mine enemies, for they are many, and they hate me with cruell hatred; O keep my soule, and deliver me:* So did S. *Paul* 2 Cor.12. pray, that he might bee freed from the messenger of Satan whose buffets he felt, and was answered with, *My Grace is sufficient for thee*; so he sues for all Gods Saints, *May the God of peace tread down Satan* Rom.16. 19. *under your feet shortly.*

Shortly, what ever evill it be that presseth thy soul, have speedy recourse to the throne of Grace; poure out thy heart into the eares of the Father of 2 Cor.1.3. all mercies, and God of all comfort, and be sure, if not

of

of redresse, yet of ease: we have his word for it that cannot faile us; *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me:* Fashionable suppliants may talk to God; but be confident, he that can truly pray, can never be truly miserable: Of our selves we lie op[illegible] all evils; our rescue[illegible] above; and what entercourse [illegible] with he [illegible] by our prayers? Our prayers are they that can deliver us from d[illegible] judgements, prevent mischiefs, [illegible] blessings; that can obtain pardon for our sinnes; furnishes with strength against temp[illegible] [illegible] the extremity of our sufferings, [illegible] infirmities [illegible]

Psa. 50. 15.

dejectednesse, increase our graces, abate our corruptions, sanctifie all good things to us, sweeten the bitternesse of our afflictions, open the windows of heaven, shut up the barres of death, vanquish the powers of hell: Pray, and bee both safe, and happy.

* * *

THE BALME OF GILEAD:

OR, Comforts for the Distressed, Both Morall and Divine.

Most fit for these woefull Times.

BY
Jos. Hall, D.D.
and B. N.

LONDON.
Printed by M. Flesher, for
Nat. Butter.
M. DC. XLVI.

To all the distressed Members of Jesus Christ, wheresoever, whose souls are wounded with the present sense of their sinnes, or of their afflictions; or with the fears *of Death and Iudgement*;

The Author humbly recommends this Soverain Balme which God hath been pleased to put into his hands for their benefit; earnestly exhorting them to apply it carefully to their severall sores; together with their faithfull prayers to God for a *blessing upon the use thereof*:

Not doubting but (through Gods mercy) they shall finde thereby a sensible ease and comfort to their soules: which shall be helpt on, by the fervent devotions of the unworthiest servant of God and his Church

J. H. B. N.

THE CONTENTS.

Comforts for the sick Bed. 1

The Preface.

§ 1. *Aggravation of the miserie of sickneſſe.* 2

§ 2. 1. *Comfort, from the freedome of the ſoule.* 4

§ 3. 2. *Comfort, from the Author of ſickneſſe, and the benefit*

gems, that our weake ſimplicity is never able to reach unto; The wiſeſt of us knowes not the deceitfulneſſe of his owne heart, much leſſe can he dive into the plots of hell, that are againſt us: We hear, and are fore-warned of the wiles of the Devill; but what his ſpeciall machinations are, how can we know, much leſſe prevent? Even *the children of this world* (ſaith our Saviour) *are in their generation wiſer then the children of light*; how much more crafty is their Father, from whom their cunning is derived? Be as mean as thou wilt, my ſon, in thine own eyes, ſay with *Agur* the ſon of *Iakeh*, *Surely, I am more brutiſh then any man, and have not the under-*

Epheſ. 6. 11

Luk. 16. 8.

Prov. 30. 2.

ſtanding

ſtanding of a man; I neither learned wiſdome, nor have the knowledge of the holy: But what ever thou art in thy ſelf, know what thou art, or maiſt be in thy God: Conſider what the man after Gods owne heart ſticks not to profeſſe; *Thou, through thy Commandements, haſt made me wiſer then mine enemies, for they are ever with me:* Loe, the ſpirit of wiſdome is ours; and he who is the eternall wiſdome of the Father, is made unto us wiſdome, as well as righteouſneſſe: And he who over-rules hell, hath ſaid, *The gates of hell ſhall not prevaile againſt his Church:* What are the gates of hell but the deep plots and conſultations of thoſe infernall powers?

ver. 3.

Pſal. 119. 98.

Deut. 34. 9. Epheſ. 1. 17

1 Cor. 1. 30

ers? The Serpent is the known embleme of ſubtlety; The Serpents of the Egyptian Sorcerers, were all devoured by *Moſes* his Serpent; wherefore? but to ſhew us, that all the crafty counſels and machinations of helliſh projectors, are eaſily deſtroyed by the power and widſdome of the Almighty: when all was done, it was the Rod of God that ſwallowed them all, and was yet ſtill it ſelf, when they were vanquiſhed: So as that whereby Satan thought to have won moſt honour to himſelfe, ended in his ſhame and loſſe. What an infinite advantage did the powers of darkneſſe think to have made in drawing our firſt Parents (by their ſubtle ſuggeſtions) into

into sin; and thereby into perdition; as imagining either mankinde shall not be, or shall be ours: the incomprehensible wisdom and mercy of our God disappointed their hopes; and took occasion by mans fall to raise him up to a greater glory; and so ordered it, that the Serpents nibbling at the heele cost him the breaking of his head: What Trophees did that wicked spirit think to erect upon the ruines of miserable *Iob*? and how was he baffled by the patience of that Saint? and how was that Saint doubled both in his estate and honour, by his conquering patience? How confidently did the subtlety of hell say, concerning the Son of God exhi-

exhibited in the flesh; *This is the heire, come let us kill him, and the inheritance shall be ours*: How sure work did they think they had made, when they saw him, through their subtle procurement, nailed to the crosse, and dying upon that tree of shame and curse; when they saw him laid dead under a sealed, and guarded grave-stone: and now, behold, even now begins their confusion, and his Triumph; now doth the Lord of Life begin to trample upon Death and hell; and to perfect his own glory, and mans redemption by his most glorious resurrection; And as it was with the head, so it is with the members; when Satan hath done his worst, they

Mat. 21. 38
Mark 12. 7
Luk. 20. 14

they are holier upon their ſins, and happier by their miſcarriages; God findes out a way to improve their evils to advantage, and teaches them of theſe Vipers to make ſoverain Treacles, and ſafe and powerfull Trochiſces. Shortly, the temptations of Satan ſent out from his power, malice, ſubtlety, are no other then fiery darts, for their ſuddenneſſe, impetuoſity, penetration: If we can but hold out the ſhield of faith before us, they ſhall not be quenched onely, but retorted into the face of him that ſends them, and we ſhall, with the choſen veſſell, finde and profeſſe, that *in all things we are more then Conquerours, through him that loved us*; and in

Eph. 6. 16.

Rom. 8. 37.

in a bold defiance of all the powers of darkneſſe, ſhall ſay, Rom. 8. 38. *I am perſwaded, that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things preſent, nor things to come; nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord*; To whom be all honour, glory, praiſe, power and dominion, now and for evermore.

***

The

The Vniverſall Receit for all Maladies.

THeſe are, my ſon, ſpeciall compoſitions of wholſome receits for the ſeverall maladies of thy ſoule; wherein it ſhall be my happineſſe to have ſuggeſted unto thee ſuch thoughts as may any whit availe to the alleviation of thy ſorrows: But, there is an univerſall remedy, which a skilfuller Phyſitian hath ordained for all thy grievances, and I from his hand earneſtly recommend to thee; *Is any among you afflicted? let him pray*: Lo here the great and Soverain *Panpharmacum* of the diſtreſſed ſoule, which is able to Iames 5.13

give eaſe to all theſe fore-mentioned complaints.

Iames 5.14 Art thou caſt down upon thy ſick-bed? Call for the Elders of the Church, and let them pray: This was *Ezekiahs* receit, when he was ſick unto death, *He turned his face to the wall, and prayed:* This was *Davids* receit, *Have mercy on me, O Lord, for I am weak, O Lord heale me, for my bones are vexed:* Take therefore the counſell of the Wiſe man, *My ſon, in thy ſickneſſe be not negligent, but pray unto the Lord, and he will make thee whole.*

2 Kings 20 1, 2. Pſal. 6. 2. Ecclus. 38. 9.

Pſa. 18. 5, 6 Art thou ſoul-ſick? pray: So did holy *David*; *The ſorrowes of hell compaſſed me about, and the ſnares of death prevented me*; *In my diſtreſſe I called upon*

Pſal. 116. 3, 4.

upon the Lord, and cried unto my God.

Art thou infested with importunate temptations? pray; So did S. *Paul*, when the messenger of Satan was sent to buffet him; *Thrice I besought the Lord that it might depart from me*; so did *David*, *Whiles I suffer thy terrours I am distracted*; *Thy fierce wrath goeth over me*; *But unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee.* 2 Cor. 12. 8 — Psa. 88. 15, 16. — ver. 13.

Art thou disheartned with the weakness of grace? pray; so did *David*; *I am feeble and sore broken, I have roared by reason of the disquietness of my heart*; *Lord, all my desire is before thee.* Psa. 38. 8, 9

Art thou afflicted with the

ſclanders of evill tongues? pray; ſo did *David*; *The mouth of the wicked, and the mouth of the deceitfull are opened againſt me; they have ſpoken againſt me with a lying tongue; Hold not thy peace, O God of my praiſe.*

Pſa. 109. 2.

ver. 1.

Art thou grieved or affrighted with the publique calamities of War, Famine, Peſtilence? pray; ſo good *Iehoſaphat* preſſeth God with his graciovs promiſe made to *Solomon*; *If when evill commeth upon us, as the ſword, judgement, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence, and cry unto thee in our affliction, then thou wilt heare and help*; and ſhuts up his zealous ſupplication with, *Neither know we what to do, but our eies are upon thee.*

2 Chron. 7. 13, 14, 15.

2 Chro. 20 19, 12.

Art

Art thou afflicted with the losse of friends? pray, and have recourse to thy God, as *Ezekiel*, when *Peletiah*, the son of *Benaiah* died; *Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God, wilt thou make a full end of the remnant of Israel?* Ezek. 11. 13.

Art thou distressed with poverty? pray; so did *David*; *I am poore and needy, and my heart is wounded within me; I became also a reproach to them, when they that looked upon me, shaked their heads: Help me, O Lord my God; oh save me according to thy mercy.* Psal. 109. 22, 25, 26.

Art thou imprisoned? pray; so did *Ionah* when hee was shut up within the living walls of the Whale; *I cried by reason of my affliction unto the* Iona. 2. 1, 2.

Psal. 79. 11 *Lord*; so did *Asaph*: *Let the sighing of the Prisoner come before thee; according to the greatnesse of thy power preserve thou them that are appointed to die.*

Art thou driven from thy Country? pray; This is the remedy prescribed by *Solomon*, in his supplication to

2 Chron. 6. God; *If thy people be carried away into a Land farre off, or*

36, 37. *near: yet if they bethink themselves in the Land whither they are carried, and turn, and pray to thee, in the Land of their*

38, 39. *Captivity; If they returne to thee with all their hearts, and pray towards the Land which thou gavest to their Fore-fathers, &c. then heare thou from heaven their prayer, and their supplication.*

Art thou bereaved of thy bodily

bodily ſenſes? Make thy addreſſe to him that ſaid, *Who hath made mans mouth, or who maketh the dumb, and the deafe, or the ſeeing, or the blinde? have not I the Lord?* Cry aloud to him with *Bartimeus*, *Lord, that I may receive my ſight*: And if thou be hopeleſſe of thine outward ſight, yet pray with the Pſalmiſt, *O Lord open thou mine eyes, that I may ſee the wondrous things of thy Law.*

Exod. 4 11

Mark 10. 47, 51.

Pſal. 119. 18.

Art thou afflicted with ſterility? pray; ſo did *Iſaac*, ſo did *Hannah*; ſhe was in bitterneſſe of ſoule, and prayed unto the Lord, and wept ſore and received a gracious anſwer.

Gen. 25. 21
1 Sam. 1. 10

1 Sam. 2. 21

Art thou troubled and weakned with want of reſt? pray;

Psal. 77. 3. pray; so did *Asaph*; *I complained, and my spirit was overwhelmed*;

ver. 4. *Thou holdest mine eyes waking*; *I am so troubled that I*

ver. 1. *cannot speak: I cryed to God with my voyce; unto God with my voyce, and he gave eare unto me.*

Dost thou droop under the grievances of old age? pray;

psal. 71. 9. so did *David*; *Oh cast me not off in the time of old age; forsake me not when my strength faileth: O God thou hast taught*

ver. 17, 18. *me from my youth: Now also when I am old, and gray-headed, O God forsake me not.*

Art thou troubled and dismaid with the feares of death? pray; so did *David*;

Psal. 88. 3. *My soule is full of troubles; and my life draweth nigh unto the*

ver. 4. *grave; I am counted with them*

that

that goe down into the pit; I am as a man that hath no ſtrength; ver. 5.
Free among the dead; thou haſt laid me in the loweſt pit, in darkneſſe, in the deeps: But unto thee have I cried, O Lord, and in the morning ſhall my prayer prevent thee. ver. 6. ver. 13.

Doſt thou tremble at the thought of judgement? So did the man after Gods own heart; *My fleſh trembleth for feare of thee, and I am afraid of thy judgements*; Look up with *Ieremiah*, and ſay to thy Saviour, *O Lord, thou haſt pleaded the cauſes of my ſoule, thou haſt redeemed my life: O Lord, judge thou my cauſe.* Pſal. 119. 120. Lament. 3. 58, 59.

Laſtly, art thou afraid of the power, malice, ſubtlety of thy ſpirituall enemies? pray: ſo did *David*; *Deliver me from mine* Pſal. 59. 1.

mine enemies, O my God, defend me from them that rise up against me; Oh hide me from the secret counsell of the wicked, Psa.25.19, *Consider mine enemies, for they* 20. *are many; and they hate me with cruell hatred; O keep my soule, and deliver me:* So did S. *Paul* 2 Cor.12. pray, that he might bee freed from the messenger of Satan whose buffets he felt, and was answered with, *My Grace is sufficient for thee*; so he sues for all Gods Saints, *May the* Rom.16. *God of peace tread down Satan* 19. *under your feet shortly.*

Shortly, what ever evill it be that presseth thy soul, have speedy recourse to the throne of Grace; poure out thy heart 2 Cor.1.3. into the eares of the Father of all mercies, and God of all comfort, and be sure, if not

of

of redreſſe, yet of eaſe: we have his word for it that cannot faile us; *Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me:* Pſa.50.15. Faſhionable ſuppliants may talk to God; but be confident, he that can truly pray, can never be truly miſerable: Of our ſelves we lie open to all evils; our reſcue is from above; and what entercourſe have we with heaven but by our prayers? Our prayers are they that can deliver us from dangers, avert judgements, prevent miſchiefes, procure bleſſings; that can obtain pardon for our ſinnes, furniſh us with ſtrength againſt temptations, mitigate the extremity of our ſufferings, ſuſtain our infirmities, raiſe up our dejected-

dejectednesse, increase our graces, abate our corruptions, sanctifie all good things to us, sweeten the bitternesse of our afflictions, open the windows of heaven, shut up the barres of death, vanquish the powers of hell: Pray, and bee both safe, and happy.

* *
*

FINIS.